A SPECIMEN OF THE SPIRIT OF THE DISSENTING TEACHERS

In their SERMONS lately preach'd at *SALTERS-HALL*;

OR

Some REMARKS upon Mr. *JOHN BARKER*'s SERMON against POPERY, preach'd *Jan.* 9, 1734-5.

AND

Mr. *S. CHANDLER*'s SERMON upon the NOTES of the CHURCH, preach'd *Jan.* 16, of the same Year.

To which is added, by Way of APPENDIX,

The Doctrine of the FATHERS of the first six Centuries concerning the Blessed Sacrament of the EUCHARIST; gather'd from innumerable Passages, translated with the utmost Fidelity from their genuine Works.

By PHILALETHES.

I will go forth, and I will be a lying spirit in the mouth of all his prophets; 1 Kings xxii. 22.

LONDON:
Printed in the YEAR MDCCXXXVI.

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I and my People, and I will have a King Christ in the words of all the prophets; 1 Kings xxii. 22.

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REMARKS
ON
Mr. *BARKER*'s SERMON
Againſt POPERY.

Page 3. " OU may expect to hear, "ſo far as theſe Sermons "go, the Proteſtant Re- "ligion defended, and "the Popiſh Religion "fairly charged, FULLY "HEARD, and ſolemnly condemn'd."

How *ſolemnly* ſoever Mr. *Barker* and his Brethren have *condemn'd the Popiſh Religion* in their late Seſſions at *Salter's-Hall*, I believe, in the Principles of Proteſtants, a Sentence cannot be eſteem'd *Juſt*, pronounc'd in a Cauſe, where the ſelf-ſame Perſons were at the ſame time Accuſers, Witneſſes and Judges, as in the preſent Caſe; and where the *Defendant* was no otherwiſe *heard*, than by the Mouth of the *Plaintiff*.

P. 4. "We bear no Ill-will to the Persons of "Papists." Witness the many bloody Declamations, in the whole Course of your Lectures, against their Persons, which visibly tend to stir up the People to hate and persecute them. Witness your Brother *Neal*'s solemnly calling for the Execution of the sanguinary Laws against them. *Serm. Jan.* 23. 3*d Edit. p.* 37, 38, 39.

P. 5. "I dare say, they will have no just Cause to "complain, that they are not treated in this Con-"troversy, either as Gentlemen, or as *Christians*."

Whatever Opinion you might have when you was writing this, I dare say that your immediate Successor, Mr. *Chandler*, has undeceiv'd you; who plainly tells you, "We must, I think, leave them [the Papists] "in the same State as *Jews*, *Ma-*"*hometans* and *Pagans*." *Serm. 2d Edit. p.* 48. which is not, I think, treating them as Christians.

P. 10. "Many Doctrines of Popery are false "and absurd---- They make the Scripture to de-"pend upon their Church, both for the Authority, "TRUTH and Sense of it."

'Tis a great Mistake: For tho' they believe that it belongs to the Church to judge of the true Sense and Interpretation of the Holy Scripture; and not to every private Person to interpret it according to his own Whimsies; yet they never pretend to assert, that the Scripture depends upon the Church as to the *Truth* of it: Since, as Mr. *Barker* observes in the same Page, they believe the Scripture to be the Word of God, and that every Part of it was given by the Inspiration of God; and consequently must needs have been *true* antecedently to the Declaration of the Church: Tho' we should have been at a Loss to have certainly known what Books were Scripture, and what not, had not the Church informed us.

P. 11.

P. 11. "And, as to the Doctrine of Christ's "Sufferings and Satisfaction for Sin, it is so cor- "rupted with their impure Mixtures of Merit, "Indulgence and Absolution, as greatly to dishо- "nour the Merits, and eclipse the Glory of the "Blessed Redeemer."

This is another Mistake: Papists own no *Merit*, but what is the Gift of God, through Jesus Christ. See the Council of *Trent*, *Sess.* 6. *Cap.* 16. They own no *Indulgence*, but what is granted out of the Treasure of the Merits and Satisfaction of Christ; To which, if they join the Merits and Satisfactions of the Saints, they believe, that these also originally have their whole Value and Efficacy from the Grace of God, communicated through the Sufferings and Satisfaction of Christ. They admit no Absolution from Sin, but in Virtue of the Blood of Christ.

P. 12. "The Worship of the Church of *Rome* "is Idolatrous----- Papists give that Honour to "Creatures, which is due to God alone."

Thou shalt not bear false Witness against thy Neighbour, *Exod.* 20. This Charge of giving to Creatures the Honour due to God alone, is often repeated in the Course of these Lectures by your Brethren, but not once proved. And, as all Catholicks unanimously deny, that they are guilty of any such Doctrine or Practice, your saying it will never make them guilty. And every equitable Judge will be apt to pronounce, notwithstanding your bold Assertions, that, as they are most likely to know their own Doctrine and Practice, so 'tis more just to receive the Account which they give of their Tenets, than that which is given by others, and especially their profess'd Adversaries.

Ibidem. "They have stated Offices and Terms "of Prayer, according to which they worship "their Saints. Sometimes they pray to particular

" Saints, ſometimes by this and the other Saint, " ſometimes they join God and the Saint."

If by *Worſhip* you mean *divine Honour*, they certainly do not *worſhip* the Saints, becauſe they don't give them any Honour that is due to God alone. All the Offices of the Church, even thoſe that are called the Offices of this or that Saint, are directed to God, to honour him in his Saints, to give him Thanks for his Graces beſtowed on them, and to beg a Share in their Prayers. Nor do we pray to the Saints in any other Senſe than this, that we deſire them to pray to God for us, through Jeſus Chriſt: even as all good Chriſtians deſire to be help'd by one another's Prayers. Nor do we ever join God and the Saint in ſuch manner, as to imply any Equality between the Saints and God: But, if at any time any Saint be mention'd in the ſame Sentence with God, 'tis in ſuch manner as is eaſily underſtood by the Children of the Church to leave an infinite Diſtance between one and the other. And thus the Scripture itſelf ſometimes joins God and his Creatures. Witneſs *Rev.* i. 4. where the ſeven Spirits, that are before the Throne of God, are joined with God himſelf.

P. 13. " I will only mention one general Form [of the Invocation of Saints] " It is this: *O all* " *ye Saints and Elect of God, I beſeech you, by the* " *Love wherewith he hath loved you---- help me, moſt* " *miſerable Sinner, before Death ſhall ſnatch me* " *hence, and reconcile me to my Creator before Hell* " *ſhall devour me*----- Is not this Idolatry?"

Who would not expect, that, in order to juſtify ſo heavy a Charge as that of *Idolatry* againſt ſo great a Body of Chriſtians, as the whole Church in Communion with *Rome*, we ſhould here have met with ſomething ſolemnly authoriz'd by that Church; ſome Extract, at leaſt from the *Roman* Miſſal or Breviary;

Breviary; or, if not that, a Prayer at leaſt well known, and commonly uſed by a great Part of the Chriſtians of that Communion: But, inſtead of this, Mr. *Barker* gives us, under the Name of a *general Form*, a Prayer or Petition, which, I dare ſwear, no Catholick in this Kingdom ever ſaw, till they met with it in his Sermon; and which, in all Probability, was never ſo much as heard of by the Catholicks of any other Part of *Chriſtendom*; a Petition extracted, according to the marginal Reference, out of the Primer or *Latin* Hours of the Virgin *Mary*, according to the Uſe of *Sarum*; a Book not to be found, but amongſt the Cobwebs in old Libraries: And is not this an irreſiſtible Evidence, that all Papiſts muſt needs be Idolaters? And, after all, what if by the *Help* here mention'd, no more was meant, than the *Help* of their Prayers; which is the only *Help* which the Catholick Church authorizes her Children to deſire of the Saints? Where would the Idolatry be, any more than when a Proteſtant deſires to be *help'd* by the Prayers of the Congregation?

P. 13. "Popery recommends many impious and "wicked Practices."

Why is no Proof of this brought? If you are pleaſed to call your Neighbours Rogues and Raſcals, muſt every-body be oblig'd to take your Word for it?

P. 13. and 14. "Are there not holy and good "Men of both Communions? And are there not "bad of both? Ungodly, diſhoneſt, intemperate "Proteſtants, as well as Papiſts? Is there much to "chuſe in this Point? Will you put us upon count-"ing Numbers on both Sides? Can you ſay the "generality of Proteſtants are virtuous and good? "----- Or is the perſonal Character of a Proteſtant "always or generally better than that of a Papiſt? "Now here I confeſs, I very much wiſh I could

" make a better Apology for Proteſtants than I " am able. I wiſh I could more unanſwerably " appeal to Facts and Numbers in this Queſtion. " Would to God the People of our Communion " would lay this Matter to Heart; and that there " were fewer ungodly, diſhoneſt, intemperate and " perfidious Proteſtants in every Place, and every " Day, than other!"

Well, then it ſeems you admit this Charge, that Papiſts, in their Morals, are as good as Proteſtants; but let us hear what follows.

P. 14. " Proteſtants, however they practiſe, " are taught to keep the Commandments of God; " and, if they break any of them, it is no Fault " of their Religion: But Papiſts break the Com- " mandments of God, and teach Men to do ſo; " and their doing ſo is the Fault of their Religion. " Popery is itſelf ſubverſive of practical Religion, " and really teaches thoſe Things, and allows thoſe " Liberties which naturally tend to, and iſſue in " all Kinds of Senſuality, Worldlineſs and Wick- " edneſs."

A rare Deſcription of Popery indeed! The Difference then, betwixt Proteſtants and Papiſts, is, that Proteſtants teach their People to keep the Commandments, and Papiſts teach theirs to break them. Very fine! But, it ſeems, the Teachers of both Sorts are very unſucceſsful in their Preaching: For Proteſtants, who are taught to keep the Commandments of God, by the Confeſſion of their own Preachers, are generally found to break them; and tho' there was never more preaching amongſt them than now, yet there were never more *ungodly, diſhoneſt, intemperate, perfidious Proteſtants in every Place, and every Day, than other.* Papiſts, on the other hand, who, if we believe Mr. *Barker*, are taught to break the Commandments, are many of them *holy and good Men*, and conſequently keep

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the Commandments in ſpite of all the Endeavours of their Teachers. I muſt own this looks ſomething like a Prodigy, eſpecially conſidering the vicious Bent of corrupt Nature, that Men, whoſe very Preachers and Principles lead them to Vice, ſhould nevertheleſs, in ſpite of their Preachers and Principles, and of the Devil himſelf, be full as virtuous as the beſt of thoſe that are pretended to be taught ſo much better. But every-body will not, perhaps, be content to take for Goſpel, what has been thus ſolemnly deliver'd from the Pulpit, by one that calls himſelf a Preacher of the Goſpel. And poſſibly ſome there are, that may remember the Time, when it was looked upon no leſs Popery to talk of *keeping the Commandments*, than to talk of *good Works*. And when it was good Proteſtant Doctrine, eſpecially in diſſenting Congregations, to maintain, that, to keep the Commandments of God, was impoſſible. Such was certainly the Doctrine of the firſt Reformers. *The Papiſts teach*, ſays *Luther*, *that Faith in Chriſt juſtifies indeed; but that God's Commandments are likewiſe to be kept, becauſe it is written, If* thou wilt enter into Life, keep the Commandments. *Now this is directly to deny Chriſt, and aboliſh Faith.* Tom. 5. Witemb. Fol. 311. 2. And again, *Let this be your Rule; where the Scripture commands the doing of a good Work; underſtand it in this Senſe, that it forbids you to do a good Work, becauſe you cannot do it*, Tom. 3. Fol. 171. 2. And again, Thou ſhalt not covet, *is a Commandment which proves us all to be Sinners, ſince it is not in our Power not to covet, do what we will. And the ſame is the drift of all the reſt of the Commandments, for they are all equally impoſſible.* L. de Libert. Chriſt. Tom. 2. Fol. 4. 2. So far the firſt Apoſtle of the Reformation, with whom agrees his Collegue *Calvin* [*L. 2. Inſtit. Cap. 7. Num.* 5.] and a great Majority of the reformed

Divines. Now if this be good Proteſtant Doctrine (as it certainly is, except Proteſtancy be *now a quite different Thing than what it was formerly*) I am at a Loſs to comprehend with what Face ſuch Proteſtant Teachers can glory of their teaching the People to keep the Commandments, whereas they themſelves judge the Task to be impoſſible. Might not they as well exhort them to fly over the Moon? But let us ſee how Mr. *Barker* pretends to make out his Charge againſt Popery.

P. 15. "Papiſts own one for Head of the "Church, who can, they ſay, when he pleaſes, "diſpenſe with ſeveral Commands of Chriſt."

They ſay no ſuch Thing; but all unanimouſly agree, that tho' the Church or Pope may diſpenſe in the Laws or Commands of the Church, yet not in the Laws or Commands of Chriſt.

Ibidem. "*Bellarmine* ſays, it may be affirmed in "a good Senſe, that Chriſt has given *Peter* Power "to make that to be Sin, which is no Sin; and "that which is no Sin, to be Sin."

That to be Sin, which is no Sin; and that which is no Sin, to be Sin, is a Tautology, or an expreſſing of the ſelf ſame Thing twice over. And, after all, 'tis no more than what every lawful Superior may do, and does, as often as for juſt Reaſons he prohibits to his Children or Subjects that, which, antecedently to this Prohibition, might have been done without Sin, but now may not, becauſe 'tis a Sin to diſobey lawful Superiors, as often as they command Things no ways diſagreeable to the Laws of God.

Ibidem. "The Council of *Trent* affirms, that "the Church can diſpenſe with ſome Things for-"bidden about Marriage in the *Levitical* Law."

Not becauſe the Church can diſpenſe with the Law of God; but becauſe the *Levitical* Law is aboliſh'd by Chriſt, and not now in Force. Hence, notwith-

notwithſtanding the Prohibition of the *Levitical* Law, the Church might diſpenſe with King *Henry* VIII, to marry his Brother's Relict. Becauſe this being only a Prohibition of the *Moſaical* Law, and not of the Law of Nature, or any-where ratified by Chriſt, no Reaſon can be brought to prove it indiſpenſable. Nay, in the Caſe of King *Henry*, whoſe Brother *Arthur* had died without Iſſue, the *Moſaical* Law directed, that the ſurviving Brother ſhould take to Wife his Brother's Relict, *Deut.* xxv. 5. an evident Demonſtration, that the other Prohibition was not of the Law of Nature, and conſequently does not bind Chriſtians, who are obliged by no Part of the *Levitical* Law, any further than the Precepts of it are otherwiſe enacted by the unchangeable Law of Nature, or renew'd by the Law of Chriſt. So that 'tis unjuſt in Mr. *Barker* to call ſuch Marriages as theſe *inceſtuous*.

And here I can't help putting Mr. *Barker* in mind, that the very firſt and chief of his Reformers have attempted far more in this kind, than ever the Pope or Church pretended to. Witneſs the Licence granted to *Philip Landgrave* of *Heſſe*, *Anno* 1539, to have two Wives at once; which Licence was ſubſcribed by *Luther*, *Melancthon*, *Bucer*, and five other reformed Divines. See *Hiſtoire des Variations*, *L.* 6. Witneſs, that Doctrine of *Luther* in his Sermon upon Matrimony [*Tom.* 5. *Fol.* 123. 1.] "When one of the mar-"ried Parties refuſes to render the due Benevolence, "or even to dwell with the other—— In this Caſe "it is convenient, that the Husband ſhould ſay, "*If you will not, another will; if the Miſtreſs will* "*not, welcome the Maid.*"

Mr. *Barker* goes on, *p.* 15. "The Pope and "the Church can, they ſay, abſolve Men from "the moſt ſolemn Vows, Oaths and Contracts, "*&c.*"

Whether the Pope or Church can diſpenſe with the moſt ſolemn Vows, ſuch as the Vows of Religion, is a Queſtion in which Papiſts are not all agreed? But certain it is, that the firſt Reformers, without any Licence from Pope or Church, were all agreed to diſpenſe with themſelves in them. And as for diſpenſing with all Oaths and Contracts between Man and Man, 'tis not the Doctrine of the Catholick Church, that either Pope or Church can do it. Tho' ſome People of another Religion, have not ſcrupled to carry on the Reforming Trade by a manifold Breach of Oaths, and Violation of all that was ſacred. Witneſs the Rebellion of 1641, that ended in the Murder of the Lord's Anointed. Witneſs the like Proceedings in all other Countries where the Reformation was introduced.

Ibidem. "The Papiſts likewiſe teach the bad "Doctrine of *venial Sins*, *i. e.* the Perſon who "ſo Sins is not ſo far guilty, as that God can in "Juſtice puniſh him, *&c.*"

The Papiſts don't teach, what ſome of your Friends have taught, that the worſt of Crimes are venial Sins in you, who ſuppoſe yourſelves to be God's Elect; and the beſt of Actions mortal Sins in other People: But they hold, that ſome Sins are mortal by a more direct and wilful Violation of God's holy Law and Commandments in Matters of Moment; others venial, either through the Levity of the Offence and Tranſgreſſion, as in the Caſe of an idle Word, or an officious Lie; or for Want of being fully voluntary and deliberate. But then they don't hold any Sin ſo *venial*, but that God both can, and certainly will puniſh it, if a Perſon dies without Repentance in the Guilt of any ſuch Offence.

Ibidem. "Nay, they go farther ſtill; they grant "Licences to commit any ſort of Sins."

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One would think Mr. *Barker* was resolved, that there should not be so much as one Line in this Page without some notable Untruth; but of all that he has told through his whole Sermon, this I think deserves the first Place. Insomuch, that if it be true, that the fifteen *Salter's-Hall* Preachers, as People are apt to judge by their Sermons, have all agreed to lie for a Wager, for my part I should give it to Mr. *Barker*. But *Anathema*, say I, and all Catholicks with me, to any one that pretends to grant Licence to commit Sin.

P. 16. "*Rivet* tells us, he saw a Book at *Pa-*
"*ris*, printed in the Year 1500, *Cum Privilegio*,
"where are taxed at a certain Rate, all Absolutions
"in the Church of *Rome* for all Sorts of Sins.

Here one would have expected, that a Charge of so crying a Nature, as this of *granting Licences to commit all sorts of Sins*, should have been supported, as Mr. *Barker* promised, *p.* 6. *by Authors and Records, which Papists themselves allow to be approved and genuine*; or that it should be made to appear from the Canons of their Councils, the Decrees of their Church, or their approved Catechisms; whereas he does not, nor cannot produce any one such Authority to back what he so confidently asserts; but sends us to a professed Enemy of our Church [*Rivet* a Hugonot] who, if we please to believe him, saw a Book printed *Anno* 1500 (that is, before his Religion had a Being) in which he has discovered this great Secret. But what says *Rivet* after all of this Book? Did he find in it any Licences for committing Sin? For this is what Mr. *Barker* undertook to prove. It seems not, by the Account he gives of it himself, but only certain pecuniary Mulcts after Sins committed, prescribed in Exchange for the Penances or Punishments inflicted by the Canons on those Sins; or, as Mr. *Barker* words it, *the taxing at a certain Rate all Absolutions*, which,

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if ever practis'd, was an Abuse indeed, but was far from giving Licence to commit Sin.

As to what Mr. *Barker* adds, concerning the *Practical Divinity of Papists*, from his venerable Mr. *Clarkson*; that it *strips God's Commands of all their Authority, and disarms his Threatnings of all their Terror*; 'twill be found to be no more than an empty Declamation, by any one that will but give himself the Pains to consult the practical Treatises written by Papists: Of which I shall say no more at present, than that Protestants have sufficiciently acknowledg'd their Excellence, by translating and publishing many of them in *English*; and borrowing from others almost all that is found of Good in their Sermons and other Spiritual Works, which they daily publish.

P. 16. "The Spirit of Popery is tyrannical, domineering and cruel."

This is ever and anon repeated and inculcated by almost every one of you; but, instead of proving it, as you promis'd, p. 6, *From Authors and Records, which Papists themselves allow to be approved and genuine*, you send us to *Fox*'s Book of Martyrs, an Author so far from being allow'd by Papists for approved and genuine, that *F. Parsons*, who has thoroughly examin'd his Writings, declares, that to speak modestly, there are at least ten thousand notorious Lies, either expresly asserted or insinuated therein. Nor have the Papists any whit more Deference to the Records of *Geddes*, *Mede*, and other such like Writers, whose Authority you perpetually employ to make out this Charge of Cruelty against them. The Truth is, that some things have been acted by those that have professed themselves Members of the Catholick Church, which cannot be justified, and which are condemn'd by none more than they are by Catholicks. But what Wonder, if amongst so many Millions as have profes's'd the Catholick Faith, there

there have been ſome that have done cruel and unwarrantable Things. Was there not a *Judas* even amongſt the Twelve Apoſtles? And certainly the Profeſſors of the Catholick Religion are no more anſwerable for Maſſacres, or other Cruelties formerly acted by ſome of their Communion, which they heartily deteſt, than the other Apoſtles are anſwerable for the Treaſon of *Judas*, in which they had no Hand.

But were theſe Cruelties committed without Provocation? or have Proteſtants been leſs guilty in this Kind than Catholicks? Here theſe Gentlemen are ſilent: For it was not to their Purpoſe to let their Auditors know of ſome Things which the Hiſtories of all Nations are full of: I mean of Treaſons, Rebellions, Maſſacres, and all kind of Cruelties acted by Proteſtants againſt Catholicks in almoſt every Part of Chriſtendom: Witneſs, at the very firſt beginning of the Proteſtant Name, the Rebellions and tumultuary Reformations made by the Mob, in Contempt of the lawful Magiſtrate, in divers Places of *Germany*, *Poland*, and *Switzerland*; accompanied with all Kinds of Violence, Profanation, and Sacrilege: Witneſs the Inſurrection of the Boors, ſet on by the Anabaptiſts; and the cruel Slaughter of many Thouſands of them at the Inſtigation of *Luther*: Witneſs the fantaſtical Monarchy of *John à Leyden* in *Munſter*: Witneſs the Rebellions of Proteſtants in *Swedeland*, *Bohemia*, and the *Low-Countries*: Witneſs the furious Reformation of *Scotland*, begun by the Murder of Cardinal *Beton*, Archbiſhop of *St. Andrew's*; and carried on by Fire and Sword by *John Knox*, in open Rebellion to lawful Authority: Witneſs their expelling their Prince and Biſhop from *Geneva*: Witneſs the innumerable Tragedies acted in *France*; the Conſpiracies of *Amboiſe*, *Meaux*, *St. Germain en Laye*; their frequent open Wars againſt their Kings; the Maſ-

ſacres

sacres at *Montbrison*, *Mornas*, and many other Places; their Profanation of all that was Holy; burning and destroying no less than twenty thousand Churches; their murdering in *Dauphine* alone, as is confess'd by *Nicholas Froumenteau*, a Protestant Minister, (*L. de Finances de France*) two hundred and fifty-six Priests, and one hundred and twelve Monks and Friars, and burning nine hundred Towns and Villages; not to mention the great Numbers that have suffer'd in *England*, by the bloody Laws of Queen *Elizabeth*, which Mr. *Neale*, that meek Preacher, so much desires may be still put in Execution. But, God be prais'd, we have a wiser and milder Government, than to hearken to such Counsellors.

And here I must take notice of some Circumstances, which make Protestants much more inexcusable, in the many Tragedies which they have acted, than Catholicks have been in the Cruelties which are objected to them. For, *first*, the Catholick Religion, at the beginning of the pretended Reformation, when the greatest part of these Violences were transacted, was in Possession, and had on its Side the Laws and the lawful Magistrates; whereas Protestancy began in Opposition to the establish'd Church, to the establish'd Laws, and to the lawful Magistrates. Now 'tis visible, that 'tis much easier to justify the lawful Magistrate, acting in Defence of the establish'd Church, according to the establish'd Laws, than to excuse those who, under pretence of reforming and altering the establish'd Religion, broach a new System; which they seek, by violent Measures, to introduce, in Opposition both to Church and State. 2*dly*, Because, supposing People to be in the wrong in Matters of Religion (as, in this Case, we are to presume each Side supposed the other to be in the wrong) in the Judgment of all Mankind, they are more faulty, and consequently

quently more punishable, who chuse the wrong Side, by changing from that which was better, than they who only continue in the Way which they have been always taught: Therefore it was a greater Hardship for Protestants to fall upon Catholicks, for Matters of Conscience, who only continued in their old Religion; than it was for Catholicks to persecute Protestants, who had fallen off to a new Way, to the great Disturbance of all Christendom. 3*dly*, Because Protestants pretended to an Apostolick Reformation, and nothing less than restoring both in Belief and Practice the first Purity of the Gospel: Therefore we ought to expect, that they should have imitated the Apostles and first Christians, in suffering without Resistance; and not have sought, as they did, to overcome Evil by Evil; much less to lay every-where the Foundations of their Religion by downright Violence, and the greatest Enormities.

But, to judge of the Spirit of the Reformation in this Particular, it may suffice, to take notice what was the Spirit of the first and chief Reformers. *Luther*, in many Places of his Writings, breathes nothing but Blood and Slaughter, Sedition and Rebellion: And, tho' he was so favourable to the *Turks*, as to forbid his *Germans* to make War against him, or resist him [*Tom.* II. *Assert. Art.* XXXIV. *Folio* 110, 2.] yet he was not so scrupulous in the Case of the Pope and Papists; witness what he writes, *Tom.* I. *Folio* 195, 1. "If we dispatch "Thieves by the Gallows, says he; Highwaymen "by the Sword; Hereticks by Fire; why don't "we rather attack, with all kind of Arms, these "Masters of Perdition, these Cardinals, these Popes, "and all this Sink of the *Romish Sodom* (which "corrupts, without Cease, the Church of God) "and wash our Hands in their Blood?" Is not this pure Gospel? And, in his Book against the Papacy,

Papacy, *Tom.* I. *Fol.* 474, 1. " Were I Master of " the Empire, I know what I would do: I would " give Orders to have all those wicked Rascals, " the Pope, the Cardinals, and their Family, fag- " goted up together, and carried to *Ostia*, three " Miles from *Rome*.---There is a little Hole, call'd " by the *Latins* the *Tyrrhene Sea*; a Bath of won- " derful Virtue against all Diseases of his Papal Ho- " liness, and his Cardinals, *&c.* Here I would " gently dip them, *&c.* In this wholesome Bath " they would be cured of all Diseases in half an " Hour's Time; my Word for it, and my Lord " Jesus Christ for my Surety." Rare Christian Eloquence! And, in his *Theses*, *Anno* 1540, *Tom.* I. *Fol.* 408, 2. because he did not find the Emperor, and other Princes, disposed to enter into his violent Measures, he applies himself to the People; and compares the Pope to a " Wolf possess'd by an evil " Spirit, against which all and every one ought to " assemble from the Towns and Villages, not ex- " pecting Sentence of any Judge, or Authority of " Council; but having Regard alone to the present " Calamity and Necessity." He adds, that " No " one is to take any notice, tho' Princes, Kings or " Emperors fight under his Banner, fascinated by " the Name and Title of *The Church*; for he, who " fights under a Highway-Robber, whoever he be, " must take what follows, *&c.*" And to the like Effect, in his Book against the whole Order of Bishops, *Tom.* II. *Fol.* 320, 2. after having told them, that he would read them a Lesson that would not be agreeable to their tender Ears; he publishes the following Proclamation, under the Title of LUTHER'S BULL AND REFORMATION: " All " whosoever will venture their Estates, Honours, " Blood, and Lives, in the overthrowing and abo- " lishing these pompous Court-Bishopricks, and all " this Kingdom of Satan; or, if they cannot com-

" pass

" paſs the rooting them out, ſhall not ceaſe to cry out " againſt them at leaſt, condemn them, and ſhun " them, as an Abomination; all ſuch are Children of " God, and true Chriſtians, fighting and aiding the " Faith of the Goſpel againſt the Gates of Hell. On " the other ſide, all thoſe that favour this impious, " tyrannical, and ſatanical Reign of Biſhops, and are " willingly obedient and ſubject to it, are Satan's " Miniſters, fighting in hoſtile Manner againſt the " Word, Laws, and Ordinance of God." So far the Bull of Pope *Luther*; which evidently drove at nothing leſs than overturning, by open Violence and Force of Arms, the whole Conſtitution of the Empire (in which the three Eccleſiaſtical Electors, and ſeveral other Biſhops, are ſoveraign Princes) and conſequently filling all *Germany* with Confuſion and Bloodſhed.

I paſs over many other ſuch like Samples of *Luther's* Evangelical Spirit, which even his Fellow-Reformers could not help complaining of, as *Tyrannical and Domineering*, when he fell upon them; tho' they liked it well enough, and imitated it too when it was employ'd againſt the Papiſts. *Zuinglius*, another great Chief of the Reformation, betray'd the ſame Spirit, as well in his Doctrine (teaching that even Kings may be depoſed by the People, when they act againſt the Rule of Chriſt; that is to ſay, when they are not *Zuinglians*; *Tom.* I. *Fol.* 84) as in his Practice; ſeeking to propagate his Reform'd Goſpel by the Carnal Sword, inſtead of the Sword of the Spirit; and dying, Sword in Hand, in the Field of Battle. What ſhall I ſay of *John Calvin*, in Mr. *Barker's* Opinion the greateſt Apoſtle of the three, or his Coadjutor *Beza*, and their Followers; of whom Dr. *Heylin* writes [*Coſmography*, 2*d Edit. p.* 160.] that " They drove on ſo furiouſly, that, rather " than their Diſcipline ſhould not be admitted, " and the Epiſcopal Government deſtroy'd in all " the

"the Churches of Christ, they were resolved to "depose Kings, ruin Kingdoms, and subvert the "Fundamental Constitutions of all Civil States." All *Europe* can bear witness to the Truth of what the Doctor has here advanced; and yet these are the Men whom Mr. *Barker* so cries up, *p.* 25, 26. But what wonder, since they were the first Fathers of his Religion; of which an ingenious Poet sings:

For his Religion, it was fit
To match his Valour and his Wit:
'Twas Presbyterian *true Blue;*
For he was of that stubborn Crew
Of Errant Saints, *whom all Men grant*
To be the true Church Militant.
Such as do build their Faith upon
Unerring Text of Pike and Gun;
Decide all Controversies by
Infallible Artillery;
And prove their Doctrine Orthodox,
By Apostolick Blows and Knocks. Hudib.

Before I leave this Subject, I can't dispense with myself from taking notice of one Instance of Cruelty in *Calvin*, the Father and Founder of *Presbytery*; which, all Circumstances consider'd, must, I believe, appear very extraordinary: Which was, that he, who had taken the Liberty himself to dissent from his Mother-Church; nay (as he writes in his Epistle to *Melancthon*, p. 108. *Gen.* 1576) from the whole World; yet would not suffer another to dissent from him; but caused *Michael Servetus*, an Anti-trinitarian, to be burnt in a slow Fire at *Geneva*, *Anno* 1555, for his dissenting from his Opinions in Matters of Religion. 'Tis possible, some of the Preachers at *Salters-Hall* might have been in Danger of the like Treatment, had they lived at *Geneva* in his Time.

P. 17. " Witneſs the poor Proteſtants of *Saltz-*
" *burgh*, who are driven out of their Country at this
" very Time, only for the ſake of their Religion.

The *Lutherans* of *Saltzburgh* were not baniſh'd *only for the Sake of their Religion*; but for Rebellion, and diſturbing the publick Peace; as may be ſeen in the Archbiſhop of *Saltzburgh*'s Decree againſt them, publiſh'd by way of Appendix to an Account of their Sufferings; printed at *London*, *Anno* 1732, *p.* 41. Nor was it for Religion, but for Riot and Sacrilege, that ſome few of the ſame Profeſſion ſuffer'd at *Thorn*. But, had it been otherwiſe, what are theſe Things to the Catholicks of *England*.

P. 21. " The Pope is accordingly call'd, his
" Holineſs, the Sovereign Pontiff, our moſt Holy
" Lord the Pope, and ſometimes our Lord God
" the Pope."

The Title of *your Holineſs* and *moſt Holy*, were anciently attributed to all Biſhops, as appears from the beſt Monuments of Antiquity, and the Acts of the ancient Councils: The Title of *Lord*, was, and is to this Day, given to Proteſtant Biſhops as well as Catholicks. But the Title of *our Lord God*, can be given to none but God without Blaſphemy. That Papiſts deteſt this Blaſphemy, I am poſitively ſure; and will never believe, till I ſee it, that it is any-where to be found in any Catholick Writer. I hear that the Gloſſator upon ſome part of the Canon Law, is accuſed of it; tho' I don't find any one that pretends to quote the Place. If he be really guilty of this Extravagance, and if it be not a Blunder of the Preſs; let him anſwer for it: He is of no Authority, we don't ſo much as know his Name: And this very Expreſſion, if it be really his, ſhews that he deſerves no Regard. As for the flattering Expreſſions of *Numen* or *Alter Deus in terris*, which are alſo pretended to be found in ſome Addreſſes to the Pope, the Church has never au-

thoriz'd

thoriz'd any such Flights; and they are no more than what have been sometimes employ'd by Protestants in their Addresses to their Kings. See Dr. *Littleton*'s Dedication prefix'd to his Dictionary.

Ibidem. "They say, all Laws human and di-
"vine are lodg'd in his Breast."

They say no such thing. Will you never leave off slandering them and misrepresenting their Doctrine. But they are the less surpriz'd at your Proceedings in this Particular: Because 'tis the Usage they have been accustomed to from the very Beginning of your Reformation. This Spirit of Misrepresentation has manifestly betray'd itself in all the first Prophets of the new Religion, and has been entail'd like a kind of original Sin upon all their Posterity. Misrepresentation is the Darling of Satan, and has been employ'd by him from the very beginning against the true Religion, and even against the Author of it, Christ himself. This divine Saviour of Mankind was traduced by the Scribes and Pharisees, as a Sabbath-breaker, an Impostor, a Traitor, a Conjurer, and what not; his Disciples and Followers, as he himself had foretold, St. *Mat.* x. 25. met with the same Treatment. And Christianity in general, for the three first Centuries at least, by the same unhappy Artifice of the Enemy, was render'd full as odious to the Heathens, as Popery is now to the Generality of Protestants.

P. 23. "He [the Prince of *Orange*] came ac-
"cordingly by the good Hand of our God upon
"him, and brought *our Salvation* with him."

If this had been said by a Papist of any Saint, it would have been judg'd Blasphemy and Idolatry. But being spoken of one that was no Saint, 'tis good Protestant Doctrine.

P. 28. "They tell People, that Popery is
"now quite a different Thing, than what it was
"formerly."

You

You know in your own Conſcience, that they hold the Church to be Infallible in Matters of Faith, and conſequently they are far from telling People, that the Church has chang'd her Doctrine. But this they tell them with Truth, that Popery neither is, nor ever was, what you repreſent it to be.

P. 29. "They boldly undertake for the Salvation of ſuch as become Converts to them ---- "ſaying you are ſecure of Salvation in our Church; "your Happineſs is undoubted and unqueſtionable; "and my Soul for your's, you ſhall not, and cannot miſcarry."

This is ſtill carrying on *Miſrepreſentation* to the End of the Chapter. But I can aſſure you of this, that whatever Influence ſuch Rhetorick may have upon your credulous Auditors, it will never bring over any Papiſts to you; becauſe they know, by certain Experience, the Falſity and Injuſtice of this Charge. Papiſts, as well Converts as others, are conſtantly taught, that *many are called, but few choſen:* that being in the Communion of the Church is not ſufficient to bring any one to Heaven, without keeping the Commandments: That the Name of Chriſtian or Catholick, if their Lives be unchriſtian, will only ſerve for their greater Condemnation. This, I know, they continually inculcate, and therefore you certainly wrong them.

Ibidem. "They can eaſily ſecure them from all "Danger that ariſes from Ignorance and Wickedneſs; they have Indulgence and Abſolution ready, "and at hand, for all that; and the Prieſt, by the "high and mighty Power he receives from the "Pope and St. *Peter*, eſpecially at *Eaſter*, will "make every confeſſing Sinner, for a ſmall Sum, as "ſound and clean as when he firſt came into the "World."

I thought

I thought we had not come into the World *sound* and *clean*; but defiled with original Sin, and Children of Wrath. But this is not the only Slip in the Sentence we have before us; for, *first*, 'tis not true that, according to the Doctrine of Papists, the Priests, by *Indulgence* and *Absolution*, can secure the People from all Danger that arises from Ignorance and Wickedness. Ignorance, as often as it is culpable, must be corrected and removed, and all Wickedness heartily renounced; otherwise neither Indulgence or Absolution will avail any thing, according to the unanimous Doctrine of all Papists. 2*dly*, 'Tis not true, that every confessing Sinner, according to the Doctrine of Papists, by the Power which the Priest receives, especially at *Easter*, is sure of being made perfectly sound and clean. To this is required a more perfect Disposition in the Penitent, than is easily to be found. In fine, 'tis not true, that the Priest requires a *Sum of Money* for the Benefit of Absolution: All Catholicks know this to be a bare-fac'd Calumny. But how much more easy a Way have Protestants found to Justification, than Papists have done, when they teach, that Faith alone will do the Job? which *Luther*, their Apostle, carried so far as to write, "That Faith, unless it "be without even the least good Works, doth not "justify; nay, 'tis no Faith; *Tom.* I. *Prop.* 3." So much was this great Reformer afraid of good Works.

P. 33. "The Bible, said Mr. *Chillingworth*, "is the Religion of Protestants.

Pray, Sir, of which sort of Protestants; of *Lutherans*, or *Calvinists*, or *Anabaptists*, or of Mr. *Chillingworth*'s Friends, the *Arians* and *Socinians*; for all equally call themselves Protestants, and all equally pretend to the Bible? Does then the Bible teach the *Lutherans* to hold the real Presence, and the *Calvinists* to deny it? Does the Bible authorize

Mr.

Mr. *Barker* and his Brethren to baptize Infants, and the *Anabaptiſts* to condemn this Baptiſm? Does the ſame Bible teach the *Arians* and *Socinians* that Chriſt is a Creature, and other Proteſtants that he is the eternal Creator of all Things? If not, 'tis not the Bible that is their Religion; but their own Whims, which they are pleaſed to father upon the Bible: For, ſince 'tis manifeſt, that none of them all will allow of the Bible, any otherwiſe than as interpreted by their own private Spirit, 'tis not indeed the Bible which they prize, but their own Comments.

Ibidem. "This [the Bible] they, *viz.* the Papiſts, "corrupt and adulterate.

'Tis a Charge which you will never be able to make out: But 'tis not ſo hard for Papiſts to prove this Crime againſt Proteſtants. *Luther* firſt attempted this Sacrilege in his *German* Tranſlation of the Scripture; in which thoſe that have diligently examin'd it, have remark'd above a thouſand Places corrupted in the New Teſtament alone. So that his Fellow-Reformer, *Zuinglius*, had Reaſon enough to tell him (*T. 2. ad Luth. de Sacram. p.* 412, 413.) "Thou doſt corrupt the Word of God, "thou art found to be a manifeſt and common "Corrupter and Perverter of the holy Scriptures. "How much are we aſhamed of thee, who "have hitherto eſteemed thee." Amongſt other Places, tranſlating the 28th Verſe of the third Chapter to the *Romans*, where the Apoſtle ſays, that a *man is juſtified by faith*, *Luther* to eſtabliſh his *ſolifidian* Doctrine, adds, by *Faith only*. And being asked why he did ſo, return'd this Anſwer, which could not but be very ſatisfactory to the Papiſts (*Epiſt. ad Amicum de Voce Solâ.* See *T. V. Germ. Fol.* 141, & 144.) "If your Papiſt will "be troubleſome about the word *only*. Tell him "without more ado, that a Papiſt and an Aſs is

"the

" the ſame thing: I will have it ſo: It is my " Command; my Will is Reaſon enough. We " will not be Scholars to theſe Papiſts, but will " be their Maſters. For we will be proud for " once, and will glory againſt this kind of Aſſes." And afterwards. " I deſire that you would not " trouble yourſelf with giving any other Anſwer " to theſe ſilly Aſſes about the Word (only). " 'Tis enough for you to ſay, *Luther* will have " it ſo, *&c.*"

The firſt *Engliſh* Proteſtant Verſion was made by *William Tindal* in the Days of *Henry* VIII. but with ſo much Infidelity, that Biſhop *Tonſtall*, a Man not a little eſteem'd by Proteſtants for his Learning and Integrity, noted no leſs than two thouſand Corruptions in the New Teſtament alone. (See Dr. *Pits de Scriptoribus in Cuthberto Tonſtallo.*) The like Corruptions, tho' perhaps not in ſo great a Number, were found in all the Editions of the Bible under Queen *Elizabeth*, till at length the loud Complaints, even of Proteſtants themſelves, procured a new Verſion under King *James* I. ſomething more correct than the former, and yet not exempt from ſeveral wilful and notorious Falſifications. See the *True Church of Chriſt ſhew'd by concurrent Teſtimonies. &c.* Vol. I. p. 137.

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REMARKS

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ON
Mr. *Chandler*'s SERMON
UPON THE
NOTES of the *CHURCH.*

Κρῆτες ἀεὶ ψεῦσαι. Tit. i. 12.

MR. *Chandler* takes for his Text, 1 *Tim.* iii. 14, 15. where the Church is called, *the Houſe of God----the Pillar and Ground of the Truth.* A Text excellently well adapted to prove, what he aims at through his whole Sermon, *viz.* that the Church neither is, nor ever was, *the Pillar and Ground of Truth*; from which, according to his Syſtem, ſhe has gone aſtray almoſt ever ſince the Apoſtles time. However, to mend the matter, *p.* 10, he will have it, "that *the Pillar and Ground* "*of Truth* relates to *Timothy* himſelf, and not to "the Church." But here he has againſt him, not only the original *Greek*, but alſo all Verſions, both ancient and modern, Catholick and Proteſtant; which all plainly refer thoſe Words, not to *Timothy* himſelf, but to the Church. And therefore he is wiſe enough not to inſiſt on this Interpretation.

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But whatever Opinion he may have of the Church, to judge by the Confidence with which he sets out, and the hard Words he gives to the System of all those that are not wise enough to be of his Mind; one would think he would have the World to believe himself to be *the Pillar and Ground of the Truth*; not so the Bishops and Clergy, whose *Superstition and Tyranny* he looks upon as the *Pillar and Ground of Corruption* and Error, and who, as he complains, *p.* 2, under the Notion of Church Authority, have so far *prevail'd upon Mankind, as to make them embrace and submit to a Scheme, which, if they had consulted their Senses, or their Reason, or the sacred Records, they must evidently have discover'd the Falshood and Imposture of; a monstrous Perversion of Christianity; impious Idolatries, which are a Reproach to the Christian Name, and contrary to the plainest Dictates of natural and revealed Religion.* O the dreadful Consequences of submitting to Bishops and Clergy! Who would not beware of them for the future? What a pity there ever were such things in the World, as Bishops and Clergy; and that even so many Protestants should be so blind, as to imagine, that these *imperious and cruel Deceivers* come from divine Institution? For, as for the Papists, 'tis no wonder they should know no better, since Mr. *Chandler* has divested them with one Dash of his Pen, more potent than *Circe*'s magick Wand, of *their Senses* and *Reason*, as well as of all Pretence to *Christianity* and *Religion*, and changed them into Brutes and Monsters. Tho' his Friend, Dr. *Harris*, in his Sermon at *Salters-Hall*, *Feb.* 13. 1734-5, 2*d. Edit. p.* 41, has made a Discovery to the World, which may not perhaps be so pleasing to Mr. *Chandler*, that there are in the *Roman* Communion *many Nations of Men, many of whom are of exquisite Learning and refined*

refined Sense; *many*, says he, *I doubt not, truly pious and devout*. So that notwithstanding all the Flights of Mr. *Chandler*'s Rhetorick (which some People are apt to call *Blustering* and *Swaggering*) the Papists may hope, that as Wisdom was not born with him, so that it will not die with him; and that there may be Men of Sense and Piety, *that never walked in the Counsel of the* Presbyterians, *nor stood in the Way of the* Independents, *nor sat in the Seats of* Salters-Hall. But there is no Reason to admire, that Mr. *Chandler*, under pretence of attacking *Popery*, should fall so hard upon the *Bishops* and *Clergy* in general; since 'tis not the first time, that the Friends of the *good old Cause*, have join'd *Popery* and *Prelacy* together, and have determined, that one could not be banish'd without the other; and therefore, when they had it in their Power, sent them both a packing, and imposed upon the Nation a *Solemn League and Covenant*, to admit them no more. So that 'tis easy to foresee, if Presbytery or Independency should again prevail, that tho' Papists might be their first, yet not their only Sacrifice: Witness the Case of *Scotland* at present.

But let us see, how Mr. *Chandler* proceeds in his Declamation, which he calls a Sermon. First, that he may the easier deal with the Papists, he endeavours, *p.* 4, to conjure them into an old Circle: But a Man must be no Conjurer, that suffers himself to be imposed upon by such Sophistry. By the *Notes* of the Church, are meant such Marks, Tokens and Characters, by which a Person may be enabled to find out the true Church of Christ amongst the many Sects that pretend to this Name; or at least such Arguments and Motives of Credibility, by which a Person may be brought to the true Church of Christ: Now the Person, who is in Search after the Church, and who desires to know

by what *Notes* he may find it, either believes already the Scripture to be the Word of God, which is the Case of Christian-Seekers; or he does not, as yet, believe the Scriptures to be the Word of God, which is the Case of *Mahometans*, *&c.* In the latter Case, 'tis in vain to offer to direct Persons to the Church of Christ, by Notes or Marks, which can no otherwise be made out to them, but by the Authority of the Scripture, which they don't as yet believe. Such Persons therefore must be dealt with another way; they must be brought to Christ and his Church by the general Arguments, or *Motives of Credibility*, as they are called in the Schools, which may convince them of the Mission of Christ, and that this illustrious Society of Men, which shews the best Claim to a Descent from him, is the Church of Christ. Of this Nature are the Arguments taken from innumerable Miracles wrought in every Age in the Church's Communion; from the wonderful Propagation of the Church; her continuance for so many Ages in an uninterrupted Succession from Christ and his Apostles; the Sanctity, Sublimity and Efficacy of her Doctrine; the Constancy of her Martyrs; the eminent Virtues of vast Numbers of her Children, *&c.* By such Arguments as these, the Heathen World was brought over to Christ and his Church; and by such Marks as these, an Infidel may to this Day easily judge which, amongst all the different Sects of Christians, is most likely to be the Church of Christ. But if the Case be, that the Person, who is seeking for *Notes*, or Tokens, whereby he may find out the true Church of Christ, already believes the Scriptures; then all these Arguments receive a new Weight, and many more may be added to them from Scripture, by which such a Person may be the more readily directed in his Search after the

Church,

Church. And where is the Circle all this while? or where is the Irregularity of this Proceeding? Is it, becauſe the Scriptures muſt be known and underſtood, before we can form any Judgment from them, what the Marks of the Church are; and that we cannot know and underſtand the Scriptures before the Church has determin'd for us the Senſe of the Scriptures? So Mr. *Chandler* argues, and upon it begins to crow unmercifully over the poor Papiſts, as if he had reduced them to moſt *ſhameful Abſurdities* and *Contradictions*, p. 5. But he reckons without his Hoſt: His imaginary Demonſtration is a mere Cobweb. For, tho' Papiſts believe, that as often as Controverſies ariſe concerning the meaning of the Scriptures, it belongs to the Church to judge of the true Senſe and Interpretation of them; and that ſhe is the only authentick Interpreter, to whom all ought to ſubmit, as having been many ways authoriz'd by Chriſt himſelf, with promiſe of his and his Holy Spirit's Aſſiſtance till the End of the World *, and a Command, that all ſhould hear and obey her. Yet they all readily grant, that as we find by Experience, many believe and acknowledge the Scriptures to be the Word of God, before they know the true Church; ſo there may be, and are many things in the Scripture, ſo plain and eaſy, that the meaneſt Capacity may underſtand them, without having recourſe to the Interpretation of the Church; and conſequently may, by the means of the Scripture, and ſuch Marks of the Church, as are there *plainly* ſet down, be brought to the Knowledge of the Church. Thus a ſincere Proteſtant that believes the Bible to be the Word of God, but does not believe the Catholick Church to

* *St.* Mat. xxviii. 20. *St.* John xiv. 16, 17. Iſaiah lix. 20, 21. *St.* Mat. xviii. 17. *St.* Luke x. 16. Heb. xiii. 17.

be the Church of God; may find many Marks or Characters of the Church *plainly* set down in Scripture, by which he may be convinced, that the Communion, in which he is embark'd, is not the Church of Chriſt; and that this Church is to be ſought for elſewhere, and to be found in the Communion of *Rome*. For Example, *Plain Scripture*, as we ſhall ſee hereafter, in innumerable Places both of the Old and New Teſtament, bears witneſs to the vaſt Extent, to the Pepetuity, Viſibility, Infallibility and Unity of the Church of Chriſt. All theſe Texts *plainly* ſpeak of a Church founded by Chriſt and his Apoſtles, and deſcending in one Communion from them; of a Church ſubſiſting in all Ages from its firſt Eſtabliſhment till the End of the World; ſpread far and near through a great Part of the Earth; always one, always holy, always orthodox, always viſible*. Now 'tis as clear as the Light of the Sun at Noon-day, that theſe Scripture-Marks and Characters of the Church cannot agree to Mr. *Chandler*'s Church; and that this whole Deſcription plainly points out another Communion, ſo that plain Scripture may conduct a Man to the Church without any Danger of loſing his Way in a Circle.

But Mr. *Chandler* has another formidable Objection, *p.* 5, which is, that, "If the Scripture be "the Rule whereby we are to judge of the Marks "of the Church, the Authority of the Scripture "muſt be ſuperior to that of the Church; and if "the Church is to determine what is Scripture, "and to judge of the Senſe of it, the Authority of "the Church is ſuperior to that of the Scripture; "and conſequently they are each of them of ſuperior and inferior Authority to the other, *&c.*"

* *See many of theſe Texts quoted in a little Book, entitled,* The unerring Authority of the Catholick Church.

Hold,

Hold, good Sir, not ſo faſt. The Authority of the Scripture, according to all Catholick Divines, is abſolutely greater than that of the Church; not for the Reaſon which you aſſign, *viz.* becauſe we are to judge of the Marks of the Church by the Scripture; for this is no Reaſon at all, ſince a Perſon may acquaint me, by what Tokens or Marks I may find out where the Parliament ſits, tho' he himſelf be in no Senſe ſuperior to the Parliament. But the true Reaſon, why the Authority of the Scripture is greater than that of the Church, is, becauſe the Scripture is *God's own Word*, abſolutely infallible in all things, even to every Tittle. The Church is but the Guardian and Interpreter of this Word, and not infallible in all things, but only in her Dogmatical Decrees. Nor does it follow, becauſe the Church judges what is Scripture, and what not, and acquaints us with what is the Senſe of the Scripture, that therefore the Authority of the Church is ſuperior to that of the Scripture: For does not Mr. *Chandler* and his Brethren judge alſo, what is Scripture and what not; and in like manner what is the Senſe of Scripture, and what not; and yet they would not be ſuppoſed to arrogate to themſelves a Superiority over the Scripture: 'Tis true, the Catholick Church moreover maintains, that the Faithful are obliged to ſtand to her Judgment concerning Scripture; but this only argues her Authority or Superiority over them, not over the Scripture.

Mr. *Chandler*, having propoſed theſe Arguments, begins to triumph, and tells his Auditory: "'Tis "no Wonder, that they, *viz.* the Papiſts, who "can be ſtupid enough to believe, that a Wa-"fer can be chang'd into the Body and Blood, and "Soul and Divinity of our Lord Jeſus Chriſt, "ſhould be diſpoſed and given up to believe all other "Abſurdities and Contradictions whatſoever." *p.* 5. And to the ſame effect, *p.* 42, he ſays, "What is

" there in the Doctrine of Tranſubſtantiation, but " a Mixture of Abſurdity, Contradiction and Blaſ- " phemy? The Prieſt he pretends to turn his " Bread into his Saviour's Body and Blood, and " Soul and Divinity; preſently he adores him, and " holds him up to the People for Adoration. Then " he immediately devours him, digeſts him, and at " laſt caſts him out as an unclean thing, Modeſty " forbids me to mention where." And to fling all together that relates to the ſame Matter, *p.* 46, " Can any of you, ſays he, imagine, that a Man " can make his God, and a Prieſt turn a Waſer " into his Saviour? Can you eat your Saviour and " your God at a Morſel without trembling?" So far this modeſt Orator, who doubtleſs would take it very ill, that any one ſhould but ſuſpect, that a Man of his Reputation has undertaken to preach againſt Popery, without knowing ſo much as the moſt obvious and common Principles of Papiſts; and therefore, as we muſt not accuſe him of Ignorance, we are forced to charge him with moſt ſhameful and wilful Miſrepreſentations. For firſt, 'tis not the Belief of Papiſts, that the Bread is changed or turned by the Prieſt into the Body and Blood, and Soul and Divinity of our Lord Jeſus Chriſt. They believe indeed, that by the almighty Power of God, making Uſe of the Miniſtry of the Prieſt, the Bread is conſecrated and changed into the *Body* of Chriſt, and the Wine into his *Blood*; and this Converſion of the Bread into the Body of Chriſt, and of the Wine into his Blood, they call *Tranſubſtantiation:* But they don't believe or teach, that the Bread, which is a material Subſtance, is changed into the Soul, which is a Spirit; much leſs into the Divinity: They believe it to be Blaſphemy and Hereſy to imagine any ſuch thing. They believe, 'tis true, that the Body, Blood, Soul and Divinity, are *really preſent*

ſent in the Bleſſed Sacrament; and that Chriſt is contained *whole* and *entire* under either Kind: not that the Bread or Wine are *changed* or *tranſubſtantiated* into Chriſt's Soul or Divinity; but that the Bread is converted into his Body, and the Wine into his Blood; and conſequently, by the natural Connexion by which Chriſt's Body (which is now riſen from the Dead to die no more) is always accompanied with his Blood, and the Body and Blood with the Soul; and the Divinity with both Body and Soul, by reaſon of the hypoſtatical Union of the divine and human Nature in Chriſt; they believe that Chriſt's Soul and Divinity are alſo preſent, not by *Tranſubſtantiation*, but by *Concomitance*. See the *Council of Trent*, *Seſſ.* 13. *Cap.* 3 and 4.

Hence, 2*dly*, 'Tis not the Belief of Papiſts, that a Man can make his God. This alſo they deteſt as Hereſy and Blaſphemy. 3*dly*, 'Tis not the Belief of Papiſts, but a Hereſy which they condemn and abhor, to ſay that Chriſt in the Bleſſed Sacrament is liable to be digeſted, or caſt out into the Draught. So ſad a thing it is to be engaged in a bad Cauſe, that even Men of Learning are driven upon ſuch wretched Shifts, as to employ wilful Miſrepreſentations to run down the Truth. But ſhe will prevail, both in Time and Eternity.

Mr. *Chandler*, after ſetting out ſo ill, employs five or ſix Pages in explaining the Uſe of the Word *Church*, ἐκκλησία, in the Scripture, in order to prove what no body denies, *viz. That the Clergy are not the whole Church of Chriſt*: Which is as certainly true, as that the King and Parliament, or other Magiſtrates, are not the whole Kingdom. But, unleſs he ſuppoſes that Chriſt deſign'd that his Church ſhould be a pure Democracy, he muſt allow, that the Clergy or Miniſtry has, by the Inſtitution of Chriſt, the Paſtoral Charge and Rule over

his Church; and that the People are to be guided by them, not they by the People.

P. 11, he compliments his Auditory, whom he calls his *Fellow-Proteſtants*, with the Name of the Church, as an Honour and Privilege which Chriſt hath confer'd on them; and which the Clergy hath unjuſtly uſurped: And ſo proceeds to ſet down what he eſteems to be the eſſential Marks or Notes of a Chriſtian Church. He mentions only theſe two: *Firſt*, "The conſtant and firm Adherence of all "its Members to Jeſus Chriſt, as the common "Head and Lord and Saviour of Chriſtians; and "the ſubmitting themſelves wholly and entirely to "his Influence and Direction; even as the Mem-"bers of a natural Body are guided and acted by "its natural Head; *p.* 11." *Secondly*, "The mu-"tual and firm Union of thoſe who profeſs the "Doctrines of Chriſt and his Apoſtles in the Prac-"tice of univerſal Virtue, and eſpecially by the "Exerciſe of fervent Charity and Love; *p.* 16." But as this *conſtant and firm Adherence to Jeſus Chriſt*, ſo as *to be wholly acted and guided by his Influence*; this *mutual and firm Union in the Practice of univerſal Virtue, and eſpecially of fervent Charity*; are not diſcernible by Men, but only by God, who alone is the Searcher of Hearts; Mr. *Chandler* ſhould have further inform'd us, by what other *Marks* or *Notes* we are to be directed to know where this *firm Adherence* to Jeſus Chriſt, this *univerſal Virtue*, are to be found. His Predeceſſor, Mr. *Barker*, *p.* 14, has given him ſufficiently to underſtand, that his *Fellow-Proteſtants*, whom he compliments with the Name of the Church, have but little Reaſon to brag of excelling the Papiſts in the Practice of Virtue; and Dr. *Harris*, one of his Succeſſors, *p.* 41, adds, that the Papiſts have amongſt them *many truly pious and devout*: Nay, *Luther*, *Calvin*,

and

and other eminent Proteſtant Divines (quoted in a little Book lately publiſh'd, entitled, *A ſhort Hiſtory of the Proteſtant Religion, gather'd out of the beſt Proteſtant Writers*, p. 19, 20) have loudly complained of a ſenſible Decay of Piety, immediately upon the ſetting up of Proteſtancy; and ſpare not to ſay, that Men were much better when they were Papiſts. How unhappy then has Mr. *Chandler* been in his Choice of the Notes or Marks of the Church, which he can by no means prove to belong to his Communion; and to which, in the Judgment of ſeveral eminent Proteſtants, the Papiſts have at leaſt as fair a Claim as he and his can pretend to?

However, tho' he ſeems ſenſible, *p.* 16 and 17, that theſe Notes are not ſuch, but that a Perſon may be deceived in the Judgment that he pretends to make by them of any Congregation; ſince he has no more to judge by, but *outward Appearances*, which are often deceitful. At leaſt, he is poſitive, that Papiſts may be excluded by them from having any Share in the Church of Chriſt. "We have one "ſure Rule to go by, ſays he, *p.* 17; and may "certainly conclude who are not of the Church of "Chriſt, *viz.* thoſe who *openly and avowedly* per-"vert and *corrupt the Simplicity* of the Chriſtian "Faith, by teaching Doctrines abſolutely ſubver-"ſive of the Nature and Deſign of it; and who "habitually diſhonour the Doctrine of Godlineſs "by the *allowed* Immoralities of a wicked Life." Very true; but who are theſe? His Predeceſſor has told us, that they are the Papiſts; and Mr. *Chandler* hopes, that no one will be ſo ill-bred, as to contradict either of them; or put him to the Trouble of proving what he knows his good-natur'd Auditory will greedily ſwallow without Proof. However, I ſhall be ſo rude, for once, as to tell him, that all this is bare-fac'd Calumny; and that

the

the Doctrine of the Catholick Church, both in Faith and Morals, is pure and holy; disavowing and disallowing all Corruptions in Belief, and Immoralities in Practice.

He goes on: "If thou knoweſt, Chriſtian, any "Societies of Men, calling themſelves by the Chriſ-"tian Name, who have put off Bowels of Com-"paſſion, Kindneſs, Humbleneſs of Mind, Meek-"neſs, Long-ſuffering, Charity, and Love; and "who, inſtead of practiſing theſe Virtues, excom-"municate and damn, malign and revile, and, by "Methods of Iniquity and Blood, torture and per-"ſecute, and deſtroy others, for their Adherence to "the original Records of Chriſtianity, and the Pu-"rity of the Chriſtian Faith and Worſhip; thou "may'ſt ſafely pronounce them to be cut off from "Chriſt, *&c.*" Here alſo Mr. *Chandler* deſires, that his Auditory would underſtand all this of the Papiſts; and to ſuppoſe withal, that he, and his, *poor harmleſs People*, have never been guilty of any other Crime, but of adhering to the pure Word of God; that they never excommunicated, damn'd, malign'd, or reviled any one upon account of Religion; never perſecuted or deſtroy'd any; but have been always compaſſionate, kind, humble, meek, long-ſuffering, charitable, and loving to all. O bleſſed Presbytery! How lovely is thy Character! But, I fear, it will not be believed out of the Precincts of *Salters-Hall*, by any one that has ever read Hiſtory, or that knows the Men. [*See what has been ſaid already on that Subject, in the Remarks on Mr.* Barker, *p.* 18.]

But let us examine a little more cloſely what Mr. *Chandler* has here advanced, to ſee how far it may be allow'd to be true, and how far not. It is certainly true, that a Society of Men, in which there are none *Holy*, can never be the Church of Chriſt; which,

which, according to the Scripture and Creed, is always *Holy*; not only in her Doctrine, but also in the Lives of a great many of her Members. But then 'tis no less certain, that even, in the Society of the true Church of Christ, there will be always, till the End of the World, a Mixture of good and bad Christians: And consequently, that a Society, which pretends to have none in it, but such as are *Saints*, cannot be Christ's Church; which the Scripture compares to the Floor in which there is Chaff as well as Wheat; St. *Mat.* iii. 12. To a Net, in which there are bad Fish, as well as good, not to be separated till the End of the World; St. *Mat.* xiii. 47, 48, 49. To ten Virgins, of which five were wise, and five were foolish; St. *Mat.* xxv. 1, 2. Again, it is certainly true, that a Society, which excommunicates, damns, and persecutes all those that adhere to the Purity of the Christian Faith and Worship, is not Christ's Church, which the Scripture in many Places assures us shall always maintain the Purity of the Christian Faith and Worship; see St. *Mat.* xvi. 18. xxviii. 19, 20. *Isaiah* lix. 20, 21, *&c.* But then 'tis no less certain, that the true Church of Christ, from the very Beginning, has always excommunicated and condemn'd those who, under pretence of reforming her Faith, have brought in Novelties, contrary to what she received and taught: And this she has been authorized to do by the Apostle, *Gal.* i. 7, 8, 9; where he pronounces a solemn Anathema, against all Preachers of any other Gospel, than that which the Faithful at first received: And *Gal.* v. 20, 21; where he declares of *Heresies*, or false Religions, *That they which do such things shall not inherit the kingdom of God.* So that the condemning or excommunicating Dissenters, is no Proof of any Society not being the Church of Christ: 'Tis what the Apostles and first

Christians

Christians always practised. And does not Mr. *Chandler* himself, in this very Sermon, damn the Papists, as much as ever they can do him, or his? As for Persecution, it has been practised on both Sides; and, all Circumstances consider'd, in a Manner much less justifiable by Protestants than by Catholicks. And, as for the Virtues of *Compassion*, *Kindness*, *Humbleness of Mind*, *Meekness*, *Long-suffering*, *Charity*, and *Love*; Papists are contented, that all that are thoroughly acquainted with them, and with the Dissenters, should judge, by the Practice of these amiable Virtues, which of the two bid the fairest to the Title of the Church of Christ.

As for Mr. *Chandler*'s Reasonings, *p.* 12, 13, 14, 15, concerning the Pope's Supremacy, and the Sufficiency of Scripture, they shall be examined hereafter, when we come to answer what he objects against the Antiquity of the Catholick Doctrine; where he repeats them over again. So that now we shall proceed, with him, to consider the Notes or Marks of the Church, which have been laid down by Catholick Divines; by which they undertake to prove, that the Church in Communion with *Rome* is the true Church of Christ.

The Notes of the Church, that are generally assign'd by Catholick Divines, are the four expres's'd in the Creed by these Epithets, *One*, *Holy*, *Catholick*, and *Apostolick*. 1. The true Church of Christ must be *One*, by an Unity of all her Members in *one* Faith, and *one* Communion, under *one* Head; see St. *John* x. 16. xxi. 15, 16, 17. *Ephes.* iv. 4, 5. *Rom.* xii. 5. St. *Mat.* xii. 25. 2. The true Church of Christ must be *Holy*, in her Doctrine, and in the Lives of great Numbers of her Members; *Isa.* xxxv. 8. liv. 9, 10. lix. 20, 21. *Ezek.* xxxvii. 26. *Psalm* lxxii. 5, 7. St. *Mat.* xvi. 18. xxviii. 19, 20, &c. 3. The true Church must

muſt be *Catholick*, that is, *univerſal*, by being the Church of all Ages, and more or leſs of all Nations; for ſuch have the Prophets always repreſented the Church or Kingdom of the *Meſſiah*; ſee *Gen.* xxii. 18. *Pſ.* ii. 8. xxii. 27. *Iſa.* ii. 2, 3. xlix. 6. liv. 1, 2, 3, 9, 10. *Dan.* ii. 31, 44, *&c.* And ſuch is the Import of the Commiſſion and Promiſe of Chriſt, St. *Mat.* xxviii. 19, 20. *Go teach* ALL *nations---and lo I am with you* ALWAYS, *even to the end of the world.* 4. The true Church muſt be *Apoſtolical*, by a Succeſſion or Deſcent from the Apoſtles of Chriſt; becauſe it was to theſe that Chriſt imparted the whole ſacred Depoſitum of the Chriſtian Truth, with expreſs Promiſe of his powerful Preſence and Aſſiſtance for the maintaining the ſame till the End of the World; St. *Mat.* xxviii. 19, 20. Theſe were the firſt Miniſters of Chriſt, ordained and ſent by him, even as he was ſent by his Father; St. *John* xx. 21. And conſequently, theſe were to be to all ſucceeding Ages the Fountains both of Orders and Miſſion; and therefore ſuch as have no Succeſſion from them can by no means be the Church of Chriſt.

Beſides theſe four Marks of the Church aſſign'd in the Apoſtles and *Nicene* Creed, St. *Auguſtin*, writing againſt the *Manicheans* [*L. contra Epiſt. Fundamenti, C.* 4.] aſſigns four others. "Not to ſpeak, "ſays he, of that true Wiſdom, which you do not "believe to be in the Catholick Church; there are "many other Things which moſt juſtly hold me "in her Communion. 1. The *Agreement of People* "*and Nations.* 2. Her *Authority*, begun by *Mi*-"*racles*, nouriſh'd by *Hope*, encreas'd by *Charity*, "confirm'd by *Antiquity.* 3. A *Succeſſion* of Prieſts "deſcending from *Peter* the Apoſtle, to whom "Chriſt, after his Reſurrection, committed his "Flock, to the preſent Biſhop. Laſtly, The very

"Name

" Name of *Catholick*, of which this Church alone " has not without Reason in such manner kept the " Possession; that tho' all Hereticks desire to be " called *Catholicks*, yet, if a Stranger asks them " where the *Catholicks* go to Church, none of them " all has the Face to point out his own Church or " Meeting-house." So far St. *Augustin*. Let the World judge by this, whether he was a Papist or a Protestant.

The learned Cardinal *Bellarmine*, in his Treatise *of the Notes* or *Marks of the Church*, joining together these assign'd by St. *Augustin*, with those that are assign'd in the Creed, and adding some others to them from Scripture and Fathers, reckons up in all fifteen Marks of the Church; which, if taken all together, clearly demonstrate, that, amongst all the different Communions or Sects of Pretenders to the Christian Name, the Church in Communion with *Rome* has the fairest Title to the Honour and Dignity of the Church of Christ. The fifteen Marks are these: 1. The Name of *Catholick*. 2. Antiquity, or being the *Old Church*. 3. A perpetual and uninterrupted Duration from Christ and his Apostles. 4. The Amplitude and great Extent of the Church (foretold by the Prophets) or the Multitude and Variety of Believers. 5. Succession of Bishops from the Apostles, and especially from St. *Peter* in the See of *Rome*. 6. Consent in Doctrine with the Primitive Church. 7. An Union of the Members of the Church amongst themselves and with their Head. 8. Sanctity of Doctrine. 9. Efficacy of Doctrine in the Conversion of Souls. 10. Sanctity of its Professors, especially those that have been chiefly employ'd in the Propagation of the Faith. 11. The Glory of Miracles eminently and evidently found in the Church's Communion. 12. The Spirit of Prophecy found in several of her Children.

Children. 13. Confeſſion of Adverſaries, or Teſtimonies extorted by the Force of Truth in Favour of the Church, even from her ſworn Enemies. 14. The unhappy Exit of her Perſecutors. 15. The miraculous Succeſs by which God has often declared himſelf in Favour of the Defenders of her Faith. Of all theſe the Cardinal learnedly and copiouſly treats: And Mr. *Chandler*, in his Sermon, has been nibbling at the eight firſt of them; for I can call his way of anſwering by no better Name, ſince he generally paſſes by all that is moſt material in *Bellarmine*'s Reaſoning; and therefore has been already told in Print, by a Proteſtant [*Letter to* Chandler, *p.* 6, 7.] that he has not anſwer'd one of the Cardinal's Arguments; and that he has made his Predeceſſor a Liar, who had promis'd that the *Popiſh Religion ſhould be fairly charged, fully heard, and ſolemnly condemn'd.*

The firſt Mark of the Church. *The Name of* Catholick.

The firſt Mark, or Note, which the Cardinal ſets down for finding out the true Church of Chriſt, is the Name of *Catholick*. A Name, which, from the Apoſtles Time, has always been appropriated to the Church of Chriſt. For, whereas diverſe Sects or Hereſies aroſe even in the firſt Ages, diſſenting, ſome in one Article, ſome in another, from the true Faith, and ſeparating themſelves, under their reſpective Founders, from the ancient Communion: All which were known by their ſeveral Names, taken from their firſt Teachers, or from their peculiar Tenets; and yet all call'd themſelves *Chriſtians:* The great Body of Orthodox Chriſtians, continuing in the Apoſtolick Faith and Communion, took to themſelves the Name of *Catholicks*, and left it as a perpetual Inheritance to their Succeſſors; ſo far

far as even to consecrate it by inserting it in the Creed. As then the Name of *Catholick* has been of old the proper Name of the true Church, there is all the Reason in the World to make use of this Name, as one Mark by which we are to find out the true Church? The Fathers have frequently used it as such. *Christian is my Name*, says St. *Pacian* in his first Epistle to *Sempronian* the *Novatian*; Catholick *is my Sirname----- By this Name of* Catholick *our Society is distinguish'd from all Heresies.* The same is inculcated by St. *Cyril* of *Jerusalem*, *Cateches.* 18. and by St. *Augustin* above quoted in his Book against the *Epistle of Manichæus*, Chap. 4; in his Book of the *True Religion*, Chap. 7; and in his Book of the *Advantage of Believing*, Chap. 7. The Fathers have also frequently taken notice, that the adopting of a *new Name*, derived from any particular Tenets in Matters of Religion, or from the Authors of such Innovations, is a most certain Mark of a false Religion. So St. *Jerome*, in the End of his Dialogue against the *Luciferians*, where he delivers himself thus: "To tell you briefly and "plainly the Sentiments of my Soul, we must live "and die in that Church, which, having been "founded by the Apostles, continues to this Day. "But, if in any Place you hear some that are cal-"led Christians, taking a Name not from our "Lord Jesus Christ, but from some other; as "*Marcionites*, *Valentinians*, *Mountaineers*, *Field-*"*Conventiclers* [*Montenses*, *Campenses*] know, that "such are no Church of Christ, but a Synagogue "of Antichrist------ Nor let them flatter them-"selves, because they quote the Scriptures for their "Tenets, since the Devil also quoted Scripture, "which consists not in the Reading, but in the right "Understanding." So far St. *Jerome*. See also St. *Justin*, in his Dialogue with *Tryphon* the *Jew*; and St. *Clement* of *Alexandria*, *L.* 7. *Stromatum*, *p.* 765.

p. 765, giving as a Mark of Hereſy, the adopting of a new Name, with whom agrees *Lactantius*, in his fourth Book of *Divine Inſtitutions*, p. 231, 232. [*Cantab. Anno* 1685.] "Becauſe, ſays he, "many Hereſies have riſen, and, by the Inſtigation "of evil Spirits, God's People has been divided in- "to diverſe Sects; we muſt declare, in few Words, "where the Truth is to be found, and point out "the Place where ſhe dwells. To the end that, "if any one deſires the Water of Life, he may "not go to ſeek it in broken Ciſterns which have no "Spring; but, being acquainted with the plenteous "Fountain of God's Truth, he may there find "an everlaſting Source of Light------When cer- "tain Societies are call'd by the Name of *Phrygi- "ans*, *Novatians*, *Valentinians*, *Marcionites*, *An- "thropians*, or any ſuch like Denomination, know, "that theſe have ceas'd to be Chriſtians; ſince, "leaving the Name of Chriſt, they have adopted "foreign Names. 'Tis then the *Catholick* Church "alone which retains the true Worſhip. She is "the Fountain of Truth, the Houſe of Faith, "the Temple of God, into which whoſoever ſhall "not enter, or out of which whoſoever ſhall de- "part, can have no Hope of everlaſting Life and "Salvation." So far this ancient Chriſtian Ora- tor.

'Tis eaſy to make the Application of all this. 'Tis eaſy to know what Church it is, that, in eve- ry Age, even to this Day, has perpetually inherited, and kept Poſſeſſion of the Name of *Catholick*: 'Tis no leſs eaſy to ſee who they are, that have adopted other Denominations; as Mr. *Chandler* and his Brethren here have adopted the Name of *Proteſtants*, *Presbyterians*, *&c.* and thoſe abroad, the Name of *Lutherans*, *Goſpellers*, *Calviniſts*, *Reformed*, &c.

What ſays Mr. *Chandler* to all this? Truly, very little; and that little, very little to the pur-

poſe.

poſe. He tells us, p. 18, " That the *Catholick* " *Church* is nothing but the Collection of all true " Chriſtians, and particular Churches, throughout " the World;" where, if under the Name of *particular Churches*, he means different *Sects* divided from each other, as in Name, ſo in Faith and Communion: I'll defy him to ſhew, that any one Divine, for fifteen hundred Years after Chriſt, ever underſtood the Name of *Catholick Church* in this Senſe; or ever acknowledg'd, that *unorthodox Sects* were any Part of the Catholick Church. No; the *Catholick Church*, the whole Church of Chriſt, according to all Antiquity, is but in one Communion: *One Fold* under *one Shepherd*, St. John, x. 16. *There is* but ONE *Body and* ONE *Spirit*---- ONE *Lord*, ONE *Faith*, ONE *Baptiſm*, Epheſ. iv. 4, 5. Nor indeed is it poſſible, according to the Scripture, that the Church of Chriſt ſhould ſubſiſt, if ſhe were a Compound made up of many Sects, differing from each other in Faith and Communion. *For every kingdom, divided againſt itſelf, is brought to deſolation; and every city or houſe, divided againſt itſelf, ſhall not ſtand*, St. Mat. xii. 25. So that the Name of *Catholick* is rightly brought to ſhew which, amongſt the different Communions of thoſe who call themſelves Chriſtians, is the true Church of Chriſt. 'Twas thus the Fathers, as we have ſeen, have employ'd this Name, to whoſe Authority Mr. *Chandler* has ſaid nothing, becauſe he had nothing to ſay.

He quibbles a little about the Name of *Roman Catholick*, as if it implied a Contradiction, *viz. That the particular Church, or Congregations of Chriſtians in* Rome, *is the univerſal Church*, p. 19; but this is not the meaning of it. Every particular Church, which is united in Faith and Communion with the great Body of Chriſtians deſcending from the Apoſtles, is thereby a Branch or Part of the Catho-

Catholick Church; and therefore may be call'd *Catholick*, without any Danger of Contradiction. Thus we read in Antiquity, of the Catholick Church in *Smyrna*, the Catholick Church in *Alexandria*, &c. [*See Dr.* Pearſon *on the Creed*, 2*d Edit. p.* 381, *in the Margin.*] How much more may the particular Church of the City of *Rome* be call'd *Catholick*, ſince *Rome* became the See of *Peter*, and in that Quality has been looked upon by the Holy Fathers, as the Center of Catholick Unity. See St. *Irenæus*, L. 3. Chap. 3. St. *Cyprian*, Epiſt. 55. St. *Optatus*, in his 2d Book againſt *Parmenianus*. St. *Jerome*, Epiſt. 57, *&c.* And, after all, Mr. *Chandler* knows, that the Name of *Romans*, or *Romaniſts*, as well as that of *Papiſts*, is only a Name fixed upon *Catholicks* by their Adverſaries, and not of their own adopting, like his Name of *Proteſtants*: And that thoſe, whom he calls *Papiſts*, were never call'd ſo before *Luther*'s Time; and to this Day are generally call'd *Catholicks*, ſimply and abſolutely, in the greateſt Part of *Chriſtendom*. 2*dly*, He knows, that whenever they are call'd *Roman Catholicks*, this only implies their being in Communion with *Rome*, and not their being Members of *the particular Church, or Congregation of Chriſtians in* Rome; and conſequently he very well knows, that what he has here ſaid, was nothing to the purpoſe---- No more, than when he tells us, that there was a Time when the Word *Catholick* could not belong to *Rome*, *viz.* before there were any Chriſtians in *Rome*. A wonderful Diſcovery! which, I ſay, he alſo knows was nothing to his purpoſe; becauſe he knows, that no one ever pretended, that the particular Church or Dioceſe of *Rome*, was the whole Catholick or Univerſal Church; and that the Papiſts, as he calls them, all maintain, that their Church began at *Jeruſalem*, not at *Rome*; and from *Jeruſalem* was propagated

till

till it came to *Rome:* But that, after Chriſt had extended his Kingdom by the Miniſtry of the Chief of his Apoſtles, to the Capital of the World, *Rome* became the See of *Peter*, and in that Quality the Principal Church; tho' it never was nor ever will be *Catholick*, in this Senſe, that it ever was or ever will be the whole Church of Chriſt.

As to what he adds, that Hereticks themſelves have aſſumed the Name of *Catholicks*; and therefore, that this bare Name can prove nothing: I ſhall anſwer him, with St. *Auguſtin*, that all Hereticks have indeed been deſirous of wreſting from the Church her Name of *Catholick*, and getting it to themſelves; but never could yet obtain the Poſſeſſion of it; which very Thing this great Doctor ever and anon inculcates, as a ſtrong Argument of the Truth of that Church, which, in ſpite of all her Adverſaries Endeavours to the contrary, has ſtill maintain'd herſelf in Poſſeſſion of this venerable Name. "We muſt hold, ſays he, in his Book of the *True Religion*, Chap. 7. "the Chriſtian Religion, and the Communion of that Church "which is *Catholick*, and is call'd *Catholick*; and "not only call'd ſo by her own Children, but alſo "by all her Enemies. For Hereticks and Schiſmaticks, whether they will or no, when they "are ſpeaking not with their own People, but with "Strangers, plainly call the *Catholick* Church by "the Name of *Catholick*. For they could not be "underſtood, if they called her not by that Name, "by which all the World calls her." And in his Book of the *Advantage of Believing*, Chap. 7. "Suppoſe (ſays he) we were now firſt enquiring "what Religion to chuſe. Without doubt we ought "to begin our Search from the Catholick Church. "For at preſent there are more Chriſtians [in that Part of the World which was then known] "than "*Jews* and Idolaters put together: And amongſt "Chriſtians,

" Chriſtians, tho' there are many Hereſies which " are ambitious of being eſteem'd *Catholicks*, and " call all others beſides themſelves Hereticks, there " is one Church which all grant to be more nume- " rous, if you conſider the whole World, than " any of the reſt; and which, as they ſay that " know, is a cloſer Follower of Truth than all " the reſt: But, as for Truth, that is another " Queſtion which I ſhall wave at preſent. In the " mean time, what is ſufficient to determine our " Choice, is, that there is one *Catholick Church*, " to which different Hereſies give different Names; " whereas they have all of them Names of their " own, which they dare not deny: By which any " impartial Judge may eaſily ſee to whom the " Name of Catholicks, which all are ſo deſirous " of, by Right belongs." So far St. *Auguſtin.* See alſo what he ſays on this Subject, in the Paſſage above quoted, out of the fourth Chapter of his Book againſt the *Epiſtle of Manichæus.*

The ſecond Mark of the Church, Antiquity.

The Cardinal's SECOND NOTE or Mark, by which we are to find out the true Church of Chriſt, is ANTIQUITY. Concerning which, I ſhall borrow the Words of a modern Writer [*Unerring Authority of the Catholick Church*, p. 51, 52, 53.] " *Remove not the ancient land-mark*, ſays the wiſe " Man, Proverbs xxii. 28, *which thy fathers have* " *ſet.* And Jeremiah vi. 16. *Thus ſaith the Lord,* " *ſtand ye in the ways, and ſee, and ask for the* " *old paths, where is the good way, and walk there-* " *in, and ye ſhall find reſt for your ſouls.* And " Deuteronomy xxxii. 7. *Remember the days of* " *old, conſider the years of many generations; ask* " *thy father, and he will ſhew thee; thy elders, and* " *they will tell thee.* *Antiquity* muſt certainly be " a ſtrong

" a ſtrong Argument of Truth in Matters of Religion: Since Truth is always more *ancient* than " Error; and Chriſtian Truth, eſtabliſh'd by " Chriſt himſelf, with an expreſs Promiſe of his " powerful Preſence and Aſſiſtance for the maintaining the ſame till the End of the World (St. " *Mat.* xxviii. 20.) can never be overcome by " Error. All *Novelty*, in Matters of Faith and " Religion, falls under the Anathema of the Apoſtle. Galat. i. 8. *Tho' we, or an angel from* " *heaven, preach any other goſpel to you, than that* " *which we have preached to you, let him be accurſed.* " Which Curſe falls upon all thoſe that preach *a* " *new Doctrine, a new Religion*, contrary to *that* " *Goſpel*, to *that Faith*, in which the Children of " the Church have been train'd up by the Apoſtles, " and their Succeſſors the Paſtors of the Church. " Hence the Holy Fathers always give this Mark " of *Antiquity*, as a certain Rule to find out be" tween two contending Parties, which is the true " Church of Chriſt, as may be ſeen in *Tertullian* " *de Præſcrip. C.* 31. St. *Clement* of *Alexandria*, " *L.* 7. *Stromat.* St. *Jerome*, in his Dialogue " againſt the *Luciferians*, *&c.* Nor do they ſpeak " of a pretended *Antiquity*, which all Hereticks " claim, by skipping over the Times immediately " preceding their Revolt from the Church, and " appealing to the firſt Centuries. For ſuch an " *Antiquity* as this would be always a Matter of " Diſpute, and therefore no certain Rule to end " Diſputes. But they ſpeak of an *Antiquity* un" conteſtable and obvious to every vulgar Eye, by " which they will have any one of the People " clearly diſcern which is the true Religion, by " ſeeing which had a viſible Being in the World, " before the other was ever thought on. *Olim* " *poſſideo, prior poſſideo*, was *Tertullian*'s Plea againſt " all Hereticks; and 'tis ours againſt Proteſtants.

" *Our*

" *Our Poſſeſſion is of ancient ſtanding, 'tis of elder*
" *Date.* Our Religion is *the old Religion.* 'Tis
" *the old Religion* of *England:* The very Walls
" can witneſs it. 'Tis *the old Religion* of all Chri-
" ſtendom: All kinds of Monuments atteſt it;
" our very Enemies cannot deny it. Proteſtancy
" came into the World fifteen hundred Years after
" Chriſt: Therefore it came into the World fif-
" teen hundred Years too late to be called the Reli-
" gion of Chriſt."

But, as Mr. *Chandler* and his Brethren are not willing to own, that the Doctrine of the ancient Catholic Church, was agreeable to that, which the Church in Communion with *Rome* profeſſes at preſent; and would gladly have their People believe, that the Faithful, in the firſt Centuries were Proteſtants; and that Popery is a Novelty, and a Hereſy brought in, in Oppoſition to the Belief and Doctrine of the ancient Church. The ſame Writer, to confute effectually this Calumny, makes uſe of the following Argument. If there ever was a Time when the whole Church of Chriſt was *Proteſtant*, holding in all things the ſame Doctrine as *Proteſtants* now do; there muſt alſo have been a Time, when all Chriſtendom chang'd from *Proteſtancy* to *Popery*; ſince it is certain that *Papiſts* they were, when *Luther* and *Calvin* undertook to reform the Church, and had been ſo for at leaſt a thouſand Years. Now as *Bellarmine* argues: In every conſiderable Change of Religion, in every Hereſy that has ever yet riſen, it has always been eaſy to aſſign, 1. The Name of the Author of this Change, or Hereſy. 2. The particular Novelties which he broached. 3. The Time when. 4. The Place where. 5. The Oppoſition that he met with. 6. In fine, a ſmall Number of Adherents at firſt, which afterwards by degrees increaſed. All which

may be seen in the *Arians*, *Nestorians*, and all other ancient Heresies; and is easily demonstrated in the Case of Protestants and all modern Sectaries. If then Popery was also a Novelty, a Heresy crept into the Church, or a Change from the ancient Religion; in a word, if the Faithful were formerly all Protestants, and afterwards turned Papists; who was the first Author of this Change? How, when, and where did he first broach his new Doctrine? What Opposition did this Novelty meet with at its first Appearance from the orthodox Pastors of the Church? What Disturbances did it cause? What Books were written *pro* and *con*? What Councils were held on this Occasion, *&c.* Or was this the only Change in Religion, the only Heresy which crept into the World without Author, without Date, without Disturbance, without Resistance; so that the whole World by a strange Revolution from Protestant became Papist, tho' no one knows how nor when? We can trace up Protestancy to the very Year it was first broach'd, *viz.* 1517. We can even name the Day when their first Preacher laid the Foundations of their Religion; when we could have said to them with Truth, Your Profession had no Being yesterday. We can tell the Author, the Place, the first and chief Abettors of their Doctrine; the Disturbances it caus'd; the Resistance which it met with; the Books written on both Sides, *&c.* Let Mr. *Chandler* do as much for us, or not pretend to accuse us of Innovation. But he very well knew, that this could not be done; and therefore wisely omitted this whole Argument, tho' *Bellarmine* had laid his main Stress upon it. And this is call'd confuting *Bellarmine*.

And here I would willingly with the Author above quoted [*Unerring Authority*, p. 161.] put one Question to these Gentlemen, who would persuade us,

us, that Proteſtancy was the Religion of the firſt Ages. Which is this: If there ever was a Time when the whole Church of Chriſt was Proteſtant, I would gladly know, whether theſe ancient Proteſtants, at the firſt appearance of Popery, all unanimouſly agreed to embrace it; or whether a great part of them ſtuck out, and remained ſteady to their ancient Faith? If a great part of them ſtuck out, and continued ſteady to the Proteſtant Religion; what Diſputes did this diverſity of Sentiments produce? What Books were written on both Sides, as always happens on ſuch Occaſions? If all at once were bewitch'd into an unanimous Agreement in Popery; why may we not expect, that all the Inhabitants of this Iſland ſhould one of theſe Days go to Bed Proteſtants, and ariſe Papiſts the next Morning: Since it is much more probable, that ſuch a ſudden and univerſal Change ſhould happen in one Nation, than that it ſhould happen throughout the whole World.

Mr. *Chandler*, tho' he did not think fit to ſet down this Argument, yet ſeems to have had it in his Eye, when he pretends to aſſign the Date of ſome few of the Articles of the Catholick Religion. As when he tells us, that the Supremacy of the Pope was firſt confirm'd by *Phocas*, 600 Years after Chriſt, *p.* 27. That the Interceſſion of Saints and Angels was introduced in the third Century, *Origen* and *Cyprian expreſly favouring this Superſtition*, p. 28. That *Athanaſius* was for worſhipping Saints. *Ibidem.* That Superſtition brought in Images in the third Century. *Ibidem.* But that their *Worſhip*, as he calls it, was eſtabliſh'd by the ſecond Council of *Nice*, *Anno* 788. That Tranſubſtantiation was not ſo much as broached till the 8th Century, *p.* 29. That Communion in one Kind was never introduced till the 12th Century, *p.* 29;

and that the Council of *Conſtance* impudently obtruded their Decree of receiving only in one Kind upon the World, in Oppoſition to what they acknowledg'd to be the Appointment of Chriſt and the Practice of the Primitive Church, *p.* 30. In fine, that the Notion of Purgatory was firſt introduced by *Origen* in the third, or rather towards the Beginning of the fourth Century, *ibidem.* So he, paſſing over many other controverted Articles, in which his whole Stock of Aſſurance, join'd to the ſmall Regard he has to Truth, could not give him the Confidence to pretend to aſſign a Beginning of the Catholick Doctrine. And what falls out ſtill more unhappily for the maintaining of his Syſtem, is *1ſt*, That amongſt theſe Articles for which he could not pretend to aſſign a Beginning, are the very principal ones upon which all the reſt hang, *viz.* Church-Authority (which he looks upon, *p.* 50. *The Foundation and very Eſſence of Popery.)* The perpetual Viſibility and Infallibility of Chriſt's Church, her being always in one only Communion, the Rule of Faith, Church-Government, Vocation of Miniſters, *&c.* *2dly*, That in pretending to ſet down the Date of the firſt Beginning of the Belief of the Articles by him above-mentioned, he has ſucceeded ſo very ill, that far from lighting upon the Truth in any one Point, he has not ſo much as hit upon the leaſt Appearance of Probability; nor offer'd any one Proof, not ſo much as any one Quotation or marginal Reference, to confirm what he advanced; but ſuppoſed, that his bare Word would be enough, and that a confident Aſſertion would paſs for a Proof.

1ſt, It has not ſo much as the leaſt Appearance of Probability, that the Pope is indebted to *Phocas* for his Supremacy. For *Phocas* did not begin to reign till the Year 602; whereas the moſt certain Monuments

ments of Church Hiſtory from the very beginning of the Chriſtian Name, the Writings of the Fathers, and the Acts of the Councils of the ſix firſt Ages, furniſh us with innumerable Proofs of the Pope's Supremacy having been acknowledged and exerciſed throughout the whole Church of God in every Age ſince Chriſt. See this demonſtrated in *Unerring Authority*, Appendix I. Sect. 5. p. 189, *&c.* To paſs over the Abſurdity of this Syſtem, which pretends to derive a Supremacy ſo generally acknowledg'd both in *Eaſt* and *Weſt*, from an Emperor of *Conſtantinople*, who had no Authority in the *Weſt*, and loſt in a ſhort time the Empire of the *Eaſt* with his Life. And who by his Cruelty had render'd himſelf ſo odious, that had he done any thing prejudicial to the Right of the Biſhops his Subjects, it would infallibly have been undone again at his Death. But did not *Gregory* the Great, a little while before *Phocas* began to reign, reject with horror the Title of *Univerſal Biſhop* (which *John* Biſhop of *Conſtantinople* had arrogated to himſelf) as a blaſphemous and antichriſtian Title; denying, that any one of the *Roman* Pontiffs had ever aſſum'd it, tho' it had been offer'd them by the great Council of *Chalcedon*? 'Tis true, he certainly did; and, what is more, I don't find, that any one of his Succeſſors to this Day has ever uſed it, but have ever ſince, after his Example, ſtiled themſelves *Servants of the Servants of God.* But what is this to the Purpoſe? Since the Queſtion betwixt Papiſts and Proteſtants is not about the Title of *Univerſal Biſhop*, which, as St. *Gregory* underſtood it, implies the being the only Biſhop of the Univerſal Church, or at leaſt the reducing all other Biſhops to be no more than Deputies or Vicegerents of him, that ſtiles himſelf *Univerſal*; in which Senſe 'tis blaſphemous and antichriſtian for any one

to assume this Title, because it belongs to Christ alone. See St. *Gregory*'s Epistles on this Subject, *L.* 5. *Epist.* 18, 21, 43. *L.* 7. *Epist.* 33. *L.* 8. *Epist.* 30. *L.* 9. *Epist.* 68. in the last *Paris* Edition; out of all which it is visible, that this was the Sense, in which he understood the Title of *Universal Bishop*. But as for the Bishop of *Rome* being under Christ the Head of the Church; this is what neither St. *Gregory*, nor any one at that time made any Question of. Witness what he writes to the Bishop of *Syracusa*, *L.* 9. *Epist.* 12, of the Church of *Constantinople*, *Who doubts*, says he, *but that it is subject to the See Apostolick, as both the Emperor and Bishop of that City constantly own.* Witness what he writes concerning the Primate of the *Provincia Byzacena* in *Africa*, *L.* 9. *Epist.* 59. *Whereas*, says he, *he owns himself subject to the Apostolick See; when Bishops commit a Fault, I know not what Bishop is not subject to it. But when there is no Fault to be punished, all by the Rule of Humility are equal.* Witness what he writes, *L.* 11. *Epist.* 56. *Vet. Edit.* where he expressly calls the See Apostolick, *the Head of all the Churches.* Witness many learned Protestants, who have freely own'd, that *Gregory* and *Augustine*, whom he sent into *England*, were rank Papists, and particularly in this very Article of the Supremacy. See *Unerring Authority*, *Preliminary* the *4th*, *p.* 13, *&c.* Witness many other Protestant Writers, that have charg'd the Predecessors of *Gregory* with usurping to themselves the Supremacy long before he was born or thought on; and have not spared to write, with Mr. *Middleton*, in his *Papistc-Mastrix*, p. 193, that *perusing Councils, Fathers and Histories from the Apostles forward, they find the Print of the Pope's Feet.* See *Unerring Authority*, p. 167.

2*dly*,

2*dly*, It has not the leaſt Appearance of Probability, that the Doctrine of the Interceſſion of Saints and Angels was firſt introduced in the third Century; *Origen* and *Cyprian* expreſly favouring this Superſtition. For beſides, that the Scripture bears expreſs Teſtimony to this Doctrine, *Zechariah* i. 12. *Revel.* v. 8. *Revel.* viii. 4, *&c.* common Senſe tells us, that *Origen* and St. *Cyprian*, and the reſt of the Faithful in the third Century, knew better what was the Doctrine of their Fathers and immediate Predeceſſors, than Mr. *Chandler* at this Diſtance of Time can pretend to know. Nor is there the leaſt Shadow of Appearance, that if their immediate Predeceſſors had all look'd upon this Sentiment as a Superſtition, expreſly condemned by the Word of God; their Children and Followers ſhould in this early and zealous Age, without any Diſpute or Diſturbance, agree in taking up a Doctrine, which they had been taught by their Fathers to deteſt and abhor.

3*dly*, 'Tis a groundleſs Aſſertion to accuſe St. *Athanaſius* as guilty of Innovation, in worſhipping Saints. For, if by *Worſhip* Mr. *Chandler* means *Divine Honour*, 'tis a barefaced Calumny to ſay, that St. *Athanaſius*, or any other Catholick, ever *was for worſhipping Saints*. But, if by *Worſhip* Mr. *Chandler* means an *inferior Veneration*, ſuch as is expreſſed by keeping Feſtivals in Memory of the Saints, or reverencing their Relicks; no doubt but St. *Athanaſius* was for it, and ſo was the whole Church of God from the Beginning: This Honour never having been oppoſed by any but condemn'd Hereticks, ſuch as *Eunomius*, *Vigilantius* and *Fauſtus*. See a moſt ancient and authentick Teſtimony of this Kind of Veneration exhibited to the Martyrs, in the Acts of the Martyrdom of St. *Polycarp*, Diſciple of the Apoſtles; written by the

Church of *Smyrna*, and recorded by *Euſebius*, *L.* 4. *Hiſt. C.* 15; and a ſtill more ancient Teſtimony in the Acts of St. *Ignatius*, who ſuffer'd at *Rome*, *Anno* 107, about two hundred Years before St. *Athanaſius* was born.

But, perhaps, by *Worſhip* Mr. *Chandler* means the *Invocation* of Saints and Angels, which, as far as it is authorized by the Catholick Church, implies no more than begging a Share in their Prayers. If this be what he means, he had little Reaſon to ſingle out *Athanaſius* as an Abettor of this Doctrine and Practice, as if he had been guilty of any Singularity or Novelty in this Point; ſince the beſt Proteſtant Writers confeſs, that this was the current Doctrine of the Church at that Time, and was no Invention of St. *Athanaſius*: Nay, if we believe *Melanchon* (*Quarta Parte Operum in* 1 *Corinth.* 13.) it was brought into the Church *ſtatim initio*, in the very beginning of Chriſtianity: See *Kemnitius*'s *Exam. Part* III. *p.* 200; *Beza in Pref. Novi Teſt.* *Fulk* in his *Rejoindre* to *Briſtow*, *p.* 5. and upon 2 *Peter* i. *Sect.* 3. *Fol.* 443; the *Centuriators* of *Magdeburg*, *Cent.* 4. *Col.* 295. and *Cent.* 3. *C.* 4. *Col.* 83; *Daille adverſus Latin. Traditiones*, *p.* 53; *Brightman* in *Apocal.* 14. *p.* 382; *Whitgift*'s Defence againſt *Cartwright*, *p.* 473, *&c.* So that, tho' Mr. *Chandler* ſeems to have had a particular Grudge to *Athanaſius* (perhaps upon account of the Creed that bears his Name, or his cloſe Adherence to the *Nicene* Faith) and therefore has charged him with a Doctrine and Practice, which, according to the common Notions of Proteſtants, is downright Idolatry; and, according to Mr. *Chandler*, muſt have put him out of the State of Salvation, and left him, with *Jews*, *Mahometans* and *Pagans*, to the uncovenanted Mercies of God (*Chandler*'s Serm. *p.* 48.) Yet it muſt be own'd, that if this was the Caſe of *Athanaſius*,

nasius, it was so of all the rest of the chief Fathers and Doctors of the Church, who are charged, by the eminent Protestant Writers above quoted, with the same Doctrine and Practice; as, St. *Basil*, St. *Gregory Nazianzen*, St. *Ephrem*, St. *Ambrose*, St. *Jerome*, *Prudentius*, St. *Chrysostome*, St. *Epiphanius*, St. *Augustin*, &c. So that, according to these Gentlemen, these great Lights of Antiquity, who for so many Ages were revered in the Church, as Men divinely rais'd for advancing the Glory of the most high God, were indeed no better than rank Idolaters, and Preachers of Idolatry. But let my Soul be with them in Death, and my End be like to theirs; and may Mr. *Chandler*, if he pleases, chuse the Company of his Friends, *Eunomius*, *Vigilantius*, and *Faustus*.

But Mr. *Chandler* tells us, *p.* 28, that "Tho' "*Athanasius* was for worshipping Saints; yet *Cyril*, "who lived in the next Century, says, *We neither* "*call the Holy Martyrs Gods, nor are we used to* "*worship them.* St. *Austin* affirms, that *neither* "*Saints nor Angels will be worshipped:* And even, "as low down as *Gregory* in the seventh Century, "he tells us, *that Angels refused to be worshipped* "*since the Appearance of Christ.*" But if he read these Fathers in these Passages, he could not but know, that he has wrong'd them, in bringing them in as Witnesses against Catholicks. The Words of St. *Cyril* are these [*L.* 6. *contra Julianum*, *T.* VI. *Edit. Paris. Anno* 1638, *p.* 203, E.] in Answer to an Objection of *Julian* the Apostate, who had said that the Christians were worse than the Jews, because the Jews worshipped one God; whereas the Christians worshipped a Man [Christ] or rather many wretched Men, *viz.* the Saints. "We nei-"ther call, says he, the Saints Gods *, nor do we

* Οὔτε προσκυνῶ ἰδίσμεθα λεπτυλικῶς δικεῖσθαι, ἀλλὰ χλικῶς ἢ τιμπλικῶς. St. Cyril, L. 6, contra Julianum.

" worſhip them, *viz.* with the Worſhip that belongs " to God; but only with a relative Honour." Is not this the very Doctrine and Expreſſion of all Papiſts? And why was Mr. *Chandler* ſo inſincere, as to quote but one half of the Sentence, to make St. *Cyril* condemn what the following Words ſhew he expreſly maintains? He has done as much for St. *Auſtin*, tho', for fear of being diſcover'd, he has thought fit not to quote the Place from whence he takes his Words. The Place which he hints at, is upon the 96th *Pſalm*; where St. *Auſtin*, confuting certain Heathens, who pretended that the Spirits whom they worſhipped were not *evil Spirits*, but *good Spirits*, proves that they muſt needs be *evil Spirits*; " For, ſays he, Spirits *that proudly require* " *Sacrifice to be offer'd to them, and will be wor-* " *ſhipped* AS GODS, *are evil Spirits and proud* " *Spirits.*" *Qui ſibi exigunt ſuperbè Sacrificium, & volunt ſe coli tanquam Deos, maligni ſunt, ſuperbi ſunt.* Which plainly ſhews what kind of *Worſhip* the Saints and Angels will not admit of, according to St. *Auſtin*, *viz.* that they will not be worſhipped as Gods, nor with Sacrifice. But nothing can be more clear, for the explaining the Sentiments of St. *Auſtin* in this Matter, than what he writes in his 20th Book againſt *Fauſtus* the *Manichæan*, Ch. 21; where he profeſſedly explains and defends the Catholick Doctrine and Practice againſt the Calumnies of *Fauſtus*, who pretended (as ſome of his Succeſſors have done ſince) that the Catholicks had only exchanged one Idolatry for another, in leaving the Idols of the *Gentiles* to worſhip the Martyrs. To whom the Saint replies, in theſe Words: " The " Chriſtian People, with Religious Solemnity, ce- " lebrate the Memories of the Martyrs; to the end " that they may both be ſtirred up to imitate their " Examples, and may be Partners in their Merits,

" and

" and be helped by their Prayers: Yet ſo, that we
" do not erect Altars to any of the Martyrs; but
" only to the God of Martyrs, tho' in the Memo-
" ries (or Oratories) of the Martyrs. For what
" Prelate, officiating at the Altar, in the Places
" where their holy Bodies are, ever ſaid, *We offer*
" *to thee* Peter, *or* Paul, *or* Cyprian? But what is
" offer'd, is offer'd to God, who crown'd the Mar-
" tyrs, at the Memories of thoſe whom he crown'd,
" *&c.* We worſhip therefore the Martyrs with
" that Worſhip of Love and Society, with which,
" even in this Life, the holy Men of God are
" worſhipped; whoſe Heart we judge ready to un-
" dergo the like Sufferings for the Truth of the
" Goſpel. But the Martyrs (we worſhip) ſo much
" the more devoutly, by how much the more ſe-
" curely after their having overcome in the Con-
" flict. And we extoll them more confidently, as
" being now Conquerors in a more happy Life,
" than when they were fighting in this. But with
" that *Worſhip*, which in *Greek* is call'd *Latria*,
" and which in *Latin* cannot be expreſs'd by one
" ſingle Word, being a Service properly belonging
" to the Divinity; we neither worſhip them, nor
" teach them to be worſhipped, but only God.
" And becauſe to this kind of Worſhip belongs the
" Offering of Sacrifice (from whence they are call'd
" Idolaters, who offer Sacrifice to Idols) we by no
" means offer, or order any ſuch thing to be offer'd,
" to any Martyr, or to any bleſſed Soul, or to any
" Angel *." So far St. *Auguſtin.* And to this all Papiſts ſubſcribe: Will Mr. *Chandler* do as much?

What

* Populus Chriſtianus memorias martyrum religioſâ ſolemnitate concelebrat; & ad excitandam imitationem, & ut meritis eorum conſocietur, atque orationibus adjuvetur. Ita tamen ut nulli martyrum, ſed ipſi Deo martyrum, quamvis in memoriis martyrum, conſtituamus altaria. Quis enim antiſtitum, in locis ſanctorum corporum aſſiſtens altari,

What Mr. *Chandler* quotes from St. *Gregory* will do him as little Service as any of the reſt; for, tho' 'tis true, that St. *Gregory*, in his eighth Homily upon the Goſpels †, takes notice, that, before our Lord's Incarnation, *Lot* and *Joſhua* worſhipped Angels; and that the Angels then refuſed not this Honour: But that, ſince our Lord's Incarnation, St. *John* in the Revelation offer'd to worſhip an Angel; and that the Angel ſtopped him, and told him, that he was his Fellow-Servant. Yet this, according to this Saint, was not becauſe it was unlawful for St. *John* to exhibit that Veneration to the Angel; but becauſe the Angel, conſidering the Dignity to which human Nature was now rais'd, by being aſſumed by the Son of God, look'd upon Man (eſpecially an Apoſtle) as his Equal; and therefore would not accept of an Honour, which other Angels had formerly accepted of. Now how little is all this

altari, aliquando dixit: Offerimus tibi, *Petre*, aut *Paule*, aut *Cypriane?* Sed quod offertur, offertur Deo qui martyres coronavit, apud memorias eorum quos coronavit.... *Colimus ergo martyres eo cultu dilectionis & ſocietatis, quo & in hac vitâ coluntur ſancti homines Dei, quorum cor ad talem pro evangelicâ veritate paſſionem paratum eſſe ſentimus. Sed illos tanto devotius, quanto ſecurius poſt certamina ſuperata*; quanto etiam fidentiore laude prædicamus jam in vitâ feliciore victores, quam in iſtâ adhuc pugnantes. At verò illo cultu, qui Græcè *Latria* dicitur, Latinè uno verbo dici non poteſt, cum ſit quædam propriè divinitati debita ſervitus, nec colimus nec colendum docemus niſi unum Deum. Cum autem ad hunc cultum pertineat oblatio ſacrificii (unde idololatria dicitur eorum qui hoc etiam idolis exhibent) nullo modo tale aliquid offerimus, aut offerendum præcipimus, vel cuiquam martyrum, vel cuiquam ſanctæ animæ, vel cuiquam angelo. *Auguſtin. L.* 20. *contra Fauſtum, Cap.* 21.

† Quia cœli rex terram noſtræ carnis aſſumpſit, infirmitatem noſtram illa jam angelica celſitudo non deſpicit.... & quos prius infirmos abjectoſque deſpexerunt jam ſocios venerantur. Hinc eſt enim quod Loth & Joſue angelos adorant, nec tamen adorare prohibentur: Joannes verò in Apocalypſi ſuâ adorare angelum voluit, ſed idem hunc angelus ne ſe debeat adorare compeſcuit, dicens *vide ne feceris conſervus enim tuus ſum & fratrum tuorum, &c.* Nec habere ſe dedignantur hominem ſocium, qui ſupra ſe venerantur hominem Deum. *Gregor. Hom.* 8. *in Evangelia. Similia ſcribit, L.* 27. *Moral.* §. 29.

to Mr. *Chandler*'s Purpoſe? whom I would adviſe, for the future, to let the Fathers alone; for, as often as their Words are fairly quoted, the whole World muſt ſee they are not his Friends.

4*thly*, The Account, that Mr. *Chandler* gives of the Origin of Images, is as defective as the reſt. He tells us, that Superſtition (firſt) brought them in, in the third Century. O this ſuperſtitious third Century! Sure Proteſtants muſt hitherto have been ſtrangely miſtaken in their Notions of the third Century, to which they have ſo generally appeal'd as pure and orthodox; ſince Mr. *Chandler* has diſcover'd, that this Century was the Mother of all Superſtition; of the Invocation of Saints and Angels; of the ſuperſtitious Uſe of Images, and of Purgatory. But the good Man has forgot to tell us, what Reſiſtance theſe Superſtitions met with; what Diſturbances were occaſion'd by theſe Novelties; not conſidering how improbable his Story muſt appear to every thinking Man; that the Primitive Chriſtians, if they had been in the ſame Notions as he, and thoſe whom he calls his Fellow-Proteſtants, ſhould ſo eaſily embrace, without any Reſiſtance, what their Fathers had taught them to abhor as Superſtition: And this in that very Century, when ſo many Thouſands of them choſe to lay down their Lives, by the worſt of Torments, rather than yield to Idolatry or Superſtition.

Beſides, Mr. *Chandler* cannot be ignorant, that Images are of a much earlier Date. God himſelf commanded Images of Cherubim to be placed over the Ark of the Covenant in the very Sanctuary, *Exod.* xxv. *Solomon*'s Temple was full of the like Images, 1 *Kings* vi. and vii. and 2 *Chron.* iii. and iv. And this by the Appointment of *David*, nay of God himſelf, as appears from 1 *Chron.* xxviii. 18, 19. And, to ſpeak of the Time of the New Teſtament,

Euſebius,

Euſebius, in the ſeventh Book of his Church-Hiſtory, Chap. XIV, tells us of a Brazen Image of Chriſt erected in the City of *Paneas*, otherwiſe call'd *Cæſarea Philippi*, by the Woman whom our Saviour had cured of the Iſſue of Blood, *Mat.* ix. This Image, he declares, he himſelf had ſeen; and recounts of it, that *at the Feet of the Statue, in the very Baſis, there grew an unknown Plant, which, after it ſhot up ſo high as to reach the Hem of the Garment, was a moſt preſent Remedy to all kind of Diſeaſes.* This Statue was afterwards broken by *Julian* the Apoſtate, who order'd an Image of his own to be erected in its place; which was no ſooner erected, but it was cut in two by Fire from Heaven; as *Sozomen* relates in his Hiſtory, *L.* 5. *C.* 21. *Euſebius*, in the ſame place, tells us of other ancient Pictures that he had ſeen of Chriſt, and of the Apoſtles St. *Peter* and St. *Paul*; and *Tertullian*, in his Book *De Pudicitia*, Chap. 7, gives us to underſtand, that it was common amongſt the Chriſtians to have our Saviour painted, in the Figure of the good Shepherd, on the ſacred Chalices. But tho', in the firſt Ages, and in the Times of Perſecution, the Uſe of Images was not ſo frequent as afterwards; yet, as to the Doctrinal Part, the Principle upon which Catholicks ground the Reſpect they ſhew to the Crucifix, or other Images, was always the ſame from the Beginning. I mean the general Principle of honouring all Things that had a Relation to Chriſt, or were Helps to nouriſh or excite Devotion to him: Of which we need not any more evident Teſtimony, than what *Tertullian* writes of the frequent Uſe of the Sign of the Croſs amongſt the Primitive Chriſtians, which he reckons among the Traditions which they had received from of Old; *L. de Corona Militis*, *C.* 3. Nor do I believe Mr. *Chandler* is either able, or willing, to ſhew any Reaſon, why

leſs

leſs Regard ſhould be had to the Image of Chriſt, than to that of his Croſs.

As to what he writes concerning the *Worſhip* of Images, if by *Worſhip* he means what Proteſtants now-a-days commonly underſtand by that Word, that is, Divine Honour; he might have ſpared his Pains in ſeeking for the Beginning of it in our Church; which, even in that very Council, *viz.* the ſecond of *Nice*, which he quotes for eſtabliſhing this Idolatry, has condemn'd it [*In Definitione fidei, Act.* 7.] But as for that Honour or Reſpect which was approved in that Council (*viz.* ſuch as is given to the holy Veſſels, or to the Book of the Goſpels) it was no otherwiſe eſtabliſh'd by the ſecond Council of *Nice*, than the Divinity of Chriſt was eſtabliſh'd by the firſt Council of *Nice*; that is, both the one and the other did nothing elſe but maintain the ancient Doctrine of the Church againſt upſtart Sects: The one againſt the *Arians*, who were lately ſtarted up under *Arius*; the other againſt the *Iconoclaſts*, who, not long before, had begun to appear under *Leo Iſauricus*. Theſe were the Men who compoſed the Synod of *Conſtantinople*, *Anno* 754, of which Mr. *Chandler* makes mention, gather'd together out of the Dominions of the infamous *Copronynus*. But this was far from being a General Council; and was held not only without the Participation of the Pope, or any of the Weſtern Prelates, but alſo without the Conſent of the three Patriarchs of the Eaſt, *viz.* of *Alexandria*, *Antioch*, and *Jeruſalem*; who, with the Biſhops of their reſpective Diſtricts, all unanimouſly condemn'd its Proceedings. As for St. *Gregory*, who is alſo quoted by Mr. *Chandler*, he indeed condemn'd the *Adoration* of Images, in his Letter to *Seremus*, Biſhop of *Marſeilles*; but not the relative Veneration of them. See his Epiſtle to *Januarius Calaritanus*, *L.* 9. *Epiſt.* 6.

5*thly*,

5*thly*, The Account that Mr. *Chandler* gives of the Riſe of Tranſubſtantiation, p. 29, is monſtrouſly extravagant, and contains almoſt as many notorious Falſities, as it does Lines. *Firſt*, 'Tis notoriouſly falſe, that this Doctrine was not ſo much as broach'd till the eighth Century. For, beſides that his Brother *Harris* has here given him the Lie, who ſays it was broach'd at the beginning of the ſeventh Century [*Serm. 2d Edit.* p. 31.] we hope to demonſtrate elſewhere in our Appendix, by moſt evident Teſtimonies of the Fathers of the ſix firſt Centuries, that this Doctrine is as ancient as Chriſtianity.

2*dly*, 'Tis notoriouſly falſe, that this Doctrine was *warmly oppoſed by the moſt learned Men of that Age, and cenſur'd as an Innovation.* I defy Mr. *Chandler* to produce ſo much as one Writer, of the eighth Age, that oppoſed this Doctrine. But perhaps, after all, he means the ninth Age (tho' this be too great a Blunder for a Man of Learning) in which *John Scotus*, and, as ſome will have it, *Bertram*, or *Ratramnus*, a Monk of *Corby*, oppoſed this Doctrine. But, if they did, they oppoſed what the whole Church of God maintain'd, as may be ſeen in the Teſtimonies of a great Number of Writers of that ſame Age, *viz. Theodorus Graptus, L. de Inculpatâ Chriſti Fide. Theodorus Abucara*, Biſhop of the *Carians*, *Opuſculo* 22. *Nicephorus*, Patriarch of *Conſtantinople*; *Antirrhetico* 2. *Theodorus Studites*, *Antirrhetico* 1. *Num.* 10. *Paſchaſius Radbertus*, *L. de Corpore & Sanguine Domini.* Pope *Nicholas* the Firſt, *Epiſt.* 2. *ad Michaelem Imperat. Hincmarus*, Archbiſhop of *Rhemes*, *L. de Prædeſt. c.* 31. *Petrus Siculus*, *in Hiſtoria de Manichæis. Haymo*, Biſhop of *Halberſtadt. Tract. de Corpore & Sanguine Domini. Adrevaldus Floriacenſis*, *contra Ineptias Joannis Scoti. Walafridus Strabo*, *L. de*

de Rebus Eccleſiaſticis, c. 17. *Paulus Diaconus, in Vitâ S. Gregorii, Remigius* of *Auxerre, in Expoſitione Miſſæ. Florus Diaconus, Opuſculo de Actione Miſſarum. Chriſtianus Drutmarus in Commentariis in St. Matt. Amalarius, L.* 3. *de Eccleſiaſticis Officiis, Cap.* 24, &c.

3*dly*, 'Tis notoriouſly falſe, that the Doctrine of Tranſubſtantiation was never *decreed or eſtabliſh'd by any general Council, till the Council of* Trent, *in the Year* 1551. *Berengarius* no ſooner began to impugn this Doctrine in the eleventh Century, but he was condemn'd by fifteen Councils, ſeveral of which were very numerous. The firſt was held at *Rome*, under *Leo* IX, *Anno* 1050. The ſecond at *Brion* in *Normandy* the ſame Year, in Preſence of *William* the Conqueror. The third at *Vercelli* the ſame Year: This was a numerous Council aſſembled out of diverſe Parts of *Chriſtendom*; and in it the Book of *John Scotus* was condemn'd to the Flames. The fourth the ſame Year at *Paris*, in Preſence of *Henry* King of *France*. The fifth at *Florence*, *Anno* 1055, under Pope *Victor* the ſecond. The ſixth at *Tours*, of which ſee *Mabillon Tom.* 2. *Analectorum*. The ſeventh alſo at *Tours* the ſame Year, in which *Berengarius*, for the firſt Time, abjured his Error, but ſoon returned like the Dog to the Vomit. The eighth at *Angers* the ſame Year. The ninth at *Rome*, of 113 Biſhops under Pope *Nicholas* II, *Anno* 1059, where *Berengarius* again recanted, and caſt his own Book into the Fire. The tenth at *Roan*, *Anno* 1063. The eleventh at *Poitiers*, *Anno* 1075, under *Gregory* VII. The twelfth at *Rome*, call'd by ſome a General Council, under the ſame Pope, in which *Berengarius* again renounced his Error. The thirteenth at *Rome*, *Anno* 1079, call'd alſo a General Council, under the ſame Pope, where he again ſubſcribed

ſcribed a Catholick Profeſſion of Faith. The fourteenth at *Bourdeaux*, *Anno* 1080, under the ſame Pope, where he finally abjured his Error in good earneſt; and, for the eight remaining Years of his Life, retired to do Penance in the Iſle of *St. Coſmas* near *Tours*, and there died in the Communion of the Church. The fifteenth was held after his Death, *Anno* 1095, at *Placentia*, under Pope *Urban* the II, a Synod ſo numerous out of all Parts of *Chriſtendom*, that it was forced to be held in the open Fields. But, if Mr. *Chandler* will ſtill maintain his Aſſertion, becauſe none of theſe are commonly reckon'd amongſt the general Councils, what will he ſay to the Decree of the great Council of *Lateran*, of above a thouſand Prelates, *Anno* 1215, Can. 1? What will he ſay to the Council of *Conſtance*, condemning the firſt and third of *Wickleff*'s Propoſitions, *Anno* 1414? Not to mention the Council of *Florence*, Anno 1439, *In decreto unionis*. As for what he objects againſt the Antiquity of the Name of *Tranſubſtantiation*, 'tis nothing at all to the purpoſe. For, as the Church always believed three Perſons in one God, and yet did not always make uſe of the Word *Trinity*, and always believed that the Son was the ſame God with the Father, yet did not always make uſe of the Word Conſubſtantial [ὁμοούσιος] till the Council of *Nice* judg'd this Word neceſſary to exclude the Subtleties and Evaſions of the *Arians*: So the Church of God always believed, that, in the Bleſſed Sacrament, the Bread and Wine are changed, by the Conſecration, into the Body and Blood of Chriſt; but did not uſe the Word Tranſubſtantiation, till it was found neceſſary to exclude the Shifts and Equivocations of Hereticks.

Mr. *Chandler* adds, That, *as the Sacrifice of the Maſs depends on Tranſubſtantiation, it muſt be as*

novel

novel a Doctrine as that. To which we reply, That we are willing to have the Antiquity of the one decided by that of the other. And that, as we find the Doctrine of the *Euchariſtick Sacrifice* was moſt evidently maintain'd by the Primitive Chriſtians, it muſt follow, by Mr. *Chandler*'s own Conceſſion, that they held Tranſubſtantiation too. See *Calvin*'s Cenſure of the Ancients, with relation to this Article of the Sacrifice of the Maſs, *L.* 4. *Inſt. C.* 18. *Num.* 11. *& L. de ver. Eccl. Ref.* p. 389. Hence *Sebaſtianus Francus*, a Proteſtant *(Ep. de abrog. Stat. Eccl.)* writes, that *preſently after the Apoſtles, all Things were turn'd upſide down*, &c. *The Supper of the Lord was turn'd into a Sacrifice.*

As to what Mr. *Chandler* adds in the ſame Place, " That the beſt Writers, for many Cen-" turies, make the Death of Chriſt upon the " Croſs the only propitiatory Sacrifice for Sin :" He would have done well to have quoted ſome one of theſe Writers; but he had Reaſon to fear, leſt they ſhould blab out ſomething more than he had a mind they ſhould tell. The Truth is, that ancient and modern Catholicks are perfectly agreed in this Matter, *viz.* that Chriſt's Sacrifice upon the Croſs was the only Sacrifice by which our Ranſom was paid, and our Redemption purchas'd; and that all our Sacraments and Sacrifices have their Virtue and Efficacy from this one Sacrifice. But then both one and the other have always maintain'd, that the Sacrifice of the Altar is alſo *propitiatory*, by applying to our Souls the Fruit of that one Sacrifice by which we were redeem'd.

6*thly*, As to *Communion in one Kind*, Mr. *Chandler* has alſo told us a very improbable Story. He ſays, it was never introduced till the twelfth Century. But the beſt Monuments of Antiquity contradict this his Account, which afford us many Inſtances

Instances of Communion in one Kind, even in those which Protestants call the purest Ages. For which I shall remit the Reader to *Tertullian*, *L.* 2. *ad Uxorem*, Chap. 5; to St. *Denys* of *Alexandria*, *Epist. ad Fabium Antioch.* recorded by *Eusebius*, *L.* 6. *Histor. C.* 34; to St. *Cyprian*, *L. de Lapsis*; to St. *Basil*, *Epist.* 269. *ad Cæsar. Patritiam*; to St. *Ambrose*, in the Account that he gives of his Brother *Satyrus*; and to *Paulinus*, in the Life of St. *Ambrose*; to the ancient Use of the *Præsanctificata*, both in the *Greek* and *Latin* Church, *&c.* What Mr. *Chandler* adds concerning the Council of *Constance*, is still more insupportable, *viz.* That this Council *obtruded their Decree* of Communion in one Kind *upon the World, in Opposition to the acknowledg'd Appointment of Christ, and the Practice of the Primitive Church*; that is, that they acknowledg'd their Decree to be contrary to the Appointment of Christ, *&c.* But why did not Mr. *Chandler* then quote their Words? Or did he think, that everybody, upon his bare Assertion, would believe, that 300 Bishops (some of which we may suppose to have been Men at least of common Sense and Probity) should tell the World, that tho' Christ commanded one Thing, they thought fit to command the contrary? But 'tis a barefac'd Calumny; the Council of *Constance* was not guilty of any such Impiety.

7*thly*, Mr. *Chandler*'s Account of Purgatory is as bad as the rest. *The Notion*, says he, *was first introduc'd by* Origen *in the third, or rather towards the Beginning of the fourth* Century. To pass over the Blunder of making *Origen* introduce the Notion of Purgatory in the Beginning of the fourth Century, who was dead long before the End of the third: ‡ Mr. *Chandler* knows, in his Conscience, that the Belief of Purgatory was of a much elder

‡ He died *Anno* 253.

Date:

Date: That the *Jewiſh* Church believed it, is evident from 2 *Macchabees* xii. and that the Chriſtian Church, from the Beginning, was in the ſame Belief, is no leſs evident from the moſt ancient Practice of the univerſal Church to pray for the Dead; and this, as it appears from the moſt ancient Writers, for their Refreſhment and Relief. [See *Tertullian*, *L. de Corona Militis*, *C.* 3. *L. de Monogamiâ*, *C.* 10. *The Authentick Acts of the Martyrdom of St.* Perpetua *and St.* Felicitas, *&c.*] which Practice muſt needs imply the Belief of a Purgatory; for, to what end ſhould Prayers be offer'd for the Dead, if there were no Purgatory?

I ſhall here ſubjoin what Dr. *Jeremy Taylor*, an eminent Proteſtant Prelate, writes concerning the Antiquity and Reaſonableneſs of the Practice of Praying for the Dead, in the Perſon of a Catholick, but without Reply. *Liberty of Propheſying*, Sect. 20, p. 256, 257. "We find, ſays the *Romaniſt*, in the Hiſtory of the *Macchabees*, that "the *Jews* did pray, and make Offerings for the "Dead (which alſo appears by other Teſtimonies, "and by their Form of Prayers ſtill extant, which "they uſed in the Captivity.) It is very conſiderable, that, ſince our Bleſſed Saviour did reprove "all the evil Doctrines and Traditions of the "*Scribes* and *Phariſees*, and did argue concerning "the Dead and the Reſurrection againſt the *Sadducees*; yet he ſpake no Word againſt this Publick Practice, but left it as he found it; which "he, who came to declare to us all the Will of "his Father, would not have done, if it had not "been innocent, pious, and full of Charity. To "which, if we add, that St. *Paul* did pray for "*Oneſiphorus*, 2 Tim. i. 18. *That God would ſhew "him a mercy in that day*; that is, according to "the Stile of the New Teſtament, the Day of

"Judg-

" Judgment----- The Prayer was for ſuch a Bleſ-
" ſing to him, whoſe Demonſtration and Reception
" could not be but after Death; which implies
" clearly, that then there is a need of Mercy, and
" by conſequence the dead People, even to the Day
" of Judgment incluſively, are the Subject of
" a Miſery, the Object of God's Mercy, and
" therefore fit to be commemorated in the Duties
" of our Piety and Charity; and that we are to
" recommend their Condition to God, not only to
" give them more Glory in the Re-union, but to
" pity them to ſuch Purpoſes in which they need;
" which, becauſe they are not reveal'd to us in
" particular, it hinders us not in recommending the
" Perſons in particular to God's Mercy, but ſhould
" rather excite our Charity and Devotion: For, it
" being certain that they have a need of Mercy,
" and it being uncertain how great their need is,
" it may concern the Prudence of Charity to be
" the more earneſt, as not knowing the Greatneſs
" of their Neceſſity.

" And if there ſhould be any Uncertainty in
" theſe Arguments, yet its having been the univer-
" ſal Practice of the Church of God in all Places,
" and in all Ages, till within theſe hundred Years,
" is a very great Inducement for any Member of
" the Church to believe, that, in the firſt Tradi-
" tions of Chriſtianity, and the Inſtitutions Apo-
" ſtolical, there was nothing deliver'd againſt this
" Practice, but very much to inſinuate or enjoin
" it; becauſe the Practice of it was at the firſt,
" and was univerſal: And, if any Man ſhall doubt
" of this, he ſhews nothing but that he is ignorant
" of the Records of the Church, it being plain in
" *Tertullian* and St. *Cyprian* (who were the eldeſt
" Writers of the *Latin* Church) that, in their
" Times, it was, *ab antiquo*, the Cuſtom of the

" Church

" Church to pray for the Souls of the Faithful de-
" parted in the dreadful Myſteries. And it was
" an Inſtitution Apoſtolical (ſays one of them)
" and ſo tranſmitted to the following Ages of the
" Church. And when once it began, upon Slight
" and Diſcontent, to be conteſted againſt by *Aerius*,
" the Man was preſently condemn'd for a Heretick,
" as appears in *Epiphanius*.

The Doctor adds: " But I am not to conſider
" the Arguments for the Doctrine itſelf, altho' the
" Probability and fair Pretence of them may help
" to excuſe ſuch Perſons, who, upon theſe or the
" like Grounds, do heartily believe it. But I am
" to conſider, that, whether it be true or falſe,
" there is no manner of Malice in it; and, at the
" worſt, it is but a wrong Error upon the right
" Side of Charity, and concluded againſt by its
" Adverſaries upon the Confidence of ſuch Argu-
" ments, which poſſibly are not ſo probable as the
" Grounds pretended for it." So far Dr. *Taylor*.

Mr. *Chandler*, p. 30, adds, that *the Worſhip of God, in an unknown Language, is not only condemn'd in the moſt expreſs Manner by St.* Paul, *but is contrary to the Practice of the Eaſtern and Weſtern Churches for many hundred Years.* The *Latin* then, it ſeems, is to Mr. *Chandler* and his Friends an *unknown Language*; but Catholicks uſe it, becauſe it is the beſt, and moſt generally *known* of any one Language in the World, and therefore the moſt proper to be uſed in the Liturgy of the Church, conſidering the Uniformity and Conſtancy which becomes the Church of God. And, as for thoſe amongſt us, to whom it is *unknown*, they are taught to pray, and accompany the Prieſt by Prayers which they know in their own Language. And what is there in this contrary to St. *Paul?* The Truth is, that St. *Paul*, 1 *Cor.* xiv. ſpeaks not at all of any publick

publick ſettled Liturgy (ſuch as that of the Church is at preſent) which with a little Uſe and Inſtruction may be in a very ſhort time ſufficiently underſtood by the People; but he ſpeaks, as it is evident from *ver.* 23, 24, 26, *&c.* of a certain Exerciſe of mutual Conference, wherein the Faithful aſſembling together, manifeſted to one another their ſeveral miraculous Gifts, of Prophecy, Tongues, Revelations, Interpretation, *&c.* amongſt which, the Apoſtle prefers the Gift of Propheſying before that of Tongues, as being more for Edification. And yet even in this Exerciſe, ſo far from condemning, as Mr. *Chandler* words it, in a moſt expreſs manner, the Uſe of unknown Tongues, he expreſly approves of it, *ver.* 27 and 39, provided there be an Interpreter; which Catholicks have, whoſe Paſtors are commanded by the Council of *Trent*, *Seſſ.* 22. *Chap.* 8, to explain to them the Myſteries of the Maſs; and who, in their ordinary Prayer-Books, have the Church-Offices tranſlated into their vulgar Tongue.

Mr. *Chandler* is very much out, when he ſays, that the preſent Practice is *contrary to the Practice of the Eaſtern and Weſtern Churches for many hundred Years.* For, tho' it be true, that the *Latin* and *Greek* were then vulgar or common Languages; the one in *Greece*, the other in *Italy:* Yet 'tis not true, that they were the vulgar Languages of all the Eaſtern and Weſtern Churches, in which the Liturgy was anciently perform'd in *Latin* or *Greek*. *Africa*, *Gaul*, *Britain*, *&c.* in the Weſt, had Languages of their own, quite diſparate from the *Latin:* So had moſt of the Provinces of the Eaſt their own vulgar Languages, diſtinct from the *Greek*, as appears from *Acts* ii. 9, 10, 11. And yet it does not appear, that in all theſe Provinces the Liturgy was performed in any other Language but the *Greek*

or

or *Latin*. 'Tis true, this is only a Matter of Diſcipline, and therefore the Church might permit the Uſe of the vulgar Tongue in the Liturgy; as Pope *John* VIII did to the *Slavonians* or *Bohemians*: But this Allowance of his is only a Confirmation, that the more ancient Uſe was to the contrary, ſo far from making any thing againſt the Antiquity of the preſent Catholick Diſcipline.

As to what Mr. *Chandler* adds, *p.* 31, of the ancient Uſe of the Scriptures, and of their being tranſlated into ſo many Languages, *&c.* Does he bring this to prove, that Antiquity is againſt us? Or have not we more Tranſlations of the Scriptures (amongſt Catholicks I mean) by far, than there were in Antiquity? But did Chriſt any-where command the tranſlating of the Scriptures into the vulgar Languages? Or did the Apoſtles order or procure any ſuch Tranſlations? They certainly did not; at leaſt, we know not of any ſuch Tranſlations made in their Time. As to the modern Practice of the Catholick Church: 1*ſt*, She never prohibited the tranſlating the Scriptures into the vulgar Languages. 2*dly*, She never reſtrain'd the reading of the Scripture in the *Latin*, which is underſtood by great Numbers of the People in Catholick Countries. 3*dly*, She never generally prohibited to the People the reading of the Scriptures in the vulgar Languages, but only, by the 4th Rule of the *Index* of Pope *Pius* IV, remitted them to their Paſtors and Confeſſors, as the moſt proper Judges of the Diſpoſition of their Souls: Becauſe the Scripture it ſelf aſſures us, that many there are who are ſo indiſpoſed for this heavenly Food, through Ignorance or Malice, as to turn it into Poiſon, by *wreſting it to their own deſtruction*, 2 Pet. iii. 16. Infine, in many Countries, the Scriptures are read in the vulgar Languages by all Catholicks without Reſtraint, as in *France*, *Germany*, *&c.*

I had almoſt forgot to take Notice of what Mr. *Chandler* urges againſt *Bellarmine's* Mark of *Antiquity*, p. 20, when he tells us, that *Judaiſm, which is now mere Superſtition, was older than the Goſpel, and Idolatry older than both.* And that *with reſpect to the Chriſtian Church, there were Errors in it, even in the Apoſtolick Age. For inſtance, the worſhipping of Angels*, condemn'd by St. *Paul, Col.* ii. 18, 19. But as to the firſt Part he knows, that what he has ſaid, was trifling and not anſwering: For *Judaiſm*, before the Riſe of Chriſtianity, was the true Religion: And, foraſmuch as it contains the Worſhip of the true God, was far more ancient than Idolatry. As to the ſecond Part, tho' it is true, that Hereſies aroſe even in the Age of the Apoſtles, yet the true Faith, which they impugn'd, and the true Church, which they forſook, was ſtill more ancient than they. *They went out from us*, ſays St. *John*, 1ſt Epiſt. c. ii. ver. 19, *but they were not of us: for if they had been of us, they would no doubt have continued with us.* If then Mr. *Chandler* thinks, that Catholicks alſo in like manner have gone out from any more ancient Church, as it is certain his Forefathers did, he will oblige us very much, if he will let us know whoſe Company we left? From what Society we went forth? In a word, where was the true Church, when we forſook her?

As to the *worſhipping of Angels*, condemn'd by St. *Paul, Coloſ.* ii. 18, it was doubtleſs a moſt wicked Error, firſt, becauſe it appears from *ver.* 15, that St. *Paul* ſpeaks of bad Angels, even thoſe *Principalities and Powers, over whom* Chriſt *triumphed.* 2*dly*, Becauſe he ſpeaks of thoſe, that worſhipped Angels, ſo as not to *hold the Head*, which is Chriſt, *ver.* 19. Now all ſuch Worſhip is wicked and ſuperſtitious. Such was the Worſhip, that many

many in those Days paid to Angels, as well among the Philosophers, of whom St. *Paul* admonishes the *Colossians* to beware, *ver.* 8, as amongst the *Gnosticks* and Disciples of *Simon Magus*, who offered Sacrifices to the Angels, whom they believ'd Creators of the World. And of these Dr. *Hammond* understands this Text, tho' St. *Jerome* * rather thinks, that this Passage (which he reads as it is in the ancient vulgar *Latin*, *Let no Man seduce you by the Religion of Angels*) is to be understood of the Worship and Ceremonies of the *Jews*, of which St. *Paul* was speaking, *ver.* 16. And that he calls their Religion, the Religion of Angels, agreeably to *Gal.* iii. 19. But be this as it will, he that would pretend from this Text, to condemn the Veneration of Angels authorised by the Catholick Church, or should imagine, that this is the *Angel Worship*, of which St. *Paul* speaks; as if this was departing from the Head, which is Christ; might with full as good a Grace, condemn the giving any Veneration to the Ministers of Christ upon Earth, or the desiring of their Prayers to God, for fear of not holding the Head, which is Christ.

But it is now high time to examine the Claim, which Mr. *Chandler* puts in to *genuine Antiquity*, by a pretended Consent of his Doctrine with the Scriptures, which he makes no doubt to find favourable to him, if you will grant him two small Requests; the one is to set Fathers, Councils and Traditions aside; the other to let him and his Brethren, to whom he solemnly appeals, *p.* 21, be sole Judges of the Sense of the Scriptures. But if Fathers, Councils and Traditions cannot be relied upon, I would gladly know, whence Mr. *Chandler* is certain of the Canon of the Scriptures, to

* Epist. 151. ad Algasiam, Q. 10.

which he appeals? For I fear he must be forced, after all, to have here recourse to Tradition. And if by the Institution of Christ, in all Controversies of Religion each contending Party is to judge for himself concerning the Sense of Scripture, so as not to be obliged to submit to any other Tribunal, or regard the Authority of any Church or Church-Guides whatsoever: How shamefully does he impeach the Wisdom of the Son of God, who sincerely desiring, that his Followers should be maintain'd in Unity and Truth, has left them destitute of the necessary Means for maintaining them in Unity and Truth, and provided them with no other Judge or Tribunal, but the Letter of the Law; which, as the thing itself speaks, and Experience confirms, must make their Contentions endless. As nothing but Confusion must necessarily ensue, if in any Commonwealth whatsoever, there were to be no other Tribunal or Judge for deciding Law-suits, but the Letter of the Law, of the Sense of which, each of the contending Parties was to be for himself the sole Judge and Interpreter.

And here, before I proceed any further, I must put Mr. *Chandler* in mind, that he and his, according to the Rule of the ancient and learned *Tertullian* in his excellent Treatise of *Prescriptions against Heresies*, c. 17, 18, 19, have no Title to argue from Scripture, because they have no Title to the Scripture, as being gone out of that Society, descending in one Communion from the Apostles, to which the Scriptures were at first bequeath'd. And that the thing that ought to be first examin'd, is where that Society is to be found, with which the Faith was first deposited, and where the Christian Truth had its original Seat: For *there*, says *Tertullian*, will be found *the Truth of the Scriptures, and the true Interpretation of them, and all true Christian Traditions.*

But

But we will wave this at preſent, and proceed to examine the Bits of Sentences of Scripture, which he has pick'd up here and there, and wreſted from their true Senſe to make them condemn the Church of Chriſt.

1*ſt*, Againſt the Papal Authority he alledges theſe Words: *One is your Maſter, even Chriſt*, St. *Mat.* xxiii. 10. And there is but *one Lord, and one Faith*, *Eph.* iv. 5. And *the whole family in heaven and earth is named of the Lord Jeſus Chriſt*, Eph. iii. 15. But what is all this to the Purpoſe? Does any Man believe, that the Pope, or any other, is our *Maſter*, *Lord* or *Father*, in that manner that Chriſt is? If not, theſe Texts may full as well be alledged againſt any kind of Superiority, temporal or ſpiritual, as againſt the Pope's Supremacy. For are not Mr. *Chandler* himſelf and his Brethren call'd, *Maſters?* Are not many of them *Fathers* too? Don't ſome of them alſo call themſelves *Doctors*, which is the very Title of *Rabbi* and διδασκαλος, which Chriſt ſeems to appropriate to himſelf, St. *Mat.* xxiii. 8, 10? And 'tis more than probable, that theſe Gentlemen would admit of the Title of *Lords* alſo, if his Majeſty ſhould be pleaſed to confer it upon them. In the mean time, I need not repeat what they have been told by an earneſt Proteſtant (*Scourge for the Diſſenters*, p. 15.) from the Mouth of one of their own Adherents, that *had they as much Authority, as they would willingly have, every one of them would be a* POPE too. For which I am ſure, they have no Grounds in the New Teſtament: Tho' the Pope, in quality of St. *Peter*'s Succeſſor, certainly has. See St. *Mat.* xvi. 18, 19, and St. *John* xxi. 15, *&c.*

2*dly*, Againſt the Interceſſion of Saints and Angels, he alledges the Words of St. *Paul*, 1 *Tim.* ii. 5. *There is one God, and one Mediator between God*

and man, the man Christ Jesus. But he takes no Notice of the Words immediately following, *who gave himself a ransom for all*; which clearly explain in what Sense Christ is our only Mediator, *viz.* our only *Mediator of Redemption*; to which we may add, that he is our only *Mediator of Intercession* too, in this Sense, that he alone has an *immediate Access* to God; for all others ask and obtain *through him.* But this does not hinder, but that we may pray for one another, and desire one another's Prayers, without any Injury to Christ's Mediatorship: If so, why may we not also desire the Prayers of the Saints and Angels for us, without any Injury to his Mediatorship. Surely St. *Cyprian* and *Origen*, and the rest of the Fathers downwards, whom Mr. *Chandler* owns to have been for the Intercession of Saints and Angels, had all of them read this Text of St. *Paul*, and were full as well qualified for understanding it, as Mr. *Chandler* can be. He must excuse us then, if in this Matter we prefer their Judgment and that of the Church of God, before his.

3*dly*, Against the Veneration of Saints and Angels (which he affects to call *Worship*, on purpose to give his Readers a wrong Idea of the Catholick Doctrine) he quotes St. *Paul*, *Colos.* ii. which has been already answered. He also quotes the Words of Christ, St. *Mat.* iv. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* But this Text is nothing to his purpose, for it plainly speaks of divine Honour or Adoration. [*διῳ μόνῳ λατρεύσεις.*] Not of an inferior and relative Veneration, such as the Servants of God of old have given * to his Angels or his Prophets, or to the Ark

* Joshua v. 14, 15. 1 Kings xviii. 7. 2 Kings ii. 15. 2 Sam. vi. 14, 15. 2 Chron. v. 2.

of the Covenant, &c. Tho' even this kind of Veneration, which has been given to these Persons or Things, by reason of their Relation to God, could not, without a Crime, be given to Satan, the profes'd Adversary of God. Mr. *Chandler* also quotes the Words of the Angel, *Rev.* xxii. 9, refusing to be worshipped by St. *John*. *See thou do it not, for I am thy fellow-servant----worship God.* But here the Question is, what kind of Honour St. *John* design'd to give to the Angel? Was it *divine* Honour? St. *Augustin* (*Q.* 61. *in Gen.* & *L.* 20. *contra Faustum, c.* 21.) thinks it was. And that the Angel appear'd in such a manner, that St. *John*, by an innocent Mistake, took him to be God, and therefore was going to adore him as God. If so, no wonder that the Angel stop'd him. Or was it mere *civil* Honour, such as Protestants allow, may be given to Creatures? If so, let Mr. *Chandler* answer his own Objection. Or in fine, did St. *John* know him to be an Angel, and design to give him a *religious Veneration*, such as Catholicks maintain due to the Angels of God? For so Mr. *Chandler* must suppose, in order to make out any Objection from this Passage against Catholicks. If so, then let him answer these few Inferences, which naturally and evidently follow from this Supposition. 1*st*, That St. *John* believed a *religious Veneration* might be given to Angels, without any Danger of Superstition or Idolatry. 2*dly*, That St. *John* did not understand the Texts of *Coloss.* ii. and *Mat.* iv. 10. (which he must have known and understood better than Mr. *Chandler* and all his Brethren) to condemn or prohibit any such Veneration. 3*dly*, That an Apostle divinely inspired, who had receiv'd the Holy Ghost, with a Promise, that this Spirit of Truth should continue with him to teach him all Truth, St. *John* xiv. 16, 17, 26, and xvi. 13,

was even, towards the End of his Life, ignorant of that which Mr. *Chandler* looks upon as a capital Truth, plainly deliver'd in Scripture, *viz.* that *Religious Veneration* is due to God alone: And was even a second time for giving this Veneration to an Angel, *Rev.* xxii. 9. after he had been admoniſh'd before not to do it, *Rev.* xix. 10. A wretched Cauſe, that cannot be maintained without condemning an Apoſtle of Superſtition and Idolatry! How much more reaſonable is the Anſwer of St. *Gregory* (*Hom.* 8. *in Evang.*) that the Angel, by reaſon of our human Nature, having been ſo dignify'd by the Incarnation of the Son of God, refuſed to accept of this Honour from St. *John*; not that in itſelf it was at all unlawful or ſuperſtitious, but that the Perſon who offer'd it was of a Dignity not inferior, but rather ſuperior to his, as being an Apoſtle, Prophet, and Martyr.

4*thly*, Againſt Tranſubſtantiation, to balance the many clear Texts alledg'd by Catholicks, he has nothing to object out of Scripture; but that St. *Paul*, 1 *Cor.* xi. 26. calls the bleſſed Sacrament *Bread*. 'Tis true, he does; and ſo do we, 1*ſt*, Becauſe it is the *Bread of Life*, the Food and Nouriſhment of the Soul. 2*dly*, Becauſe it bears the outward Appearance of *Bread*; and therefore, according to the Scripture-Phraſe, is called *Bread*, as Angels, appearing in the Shape of Men, are often in Scripture called Men *. 3*dly*, Becauſe it was conſecrated from Bread; and therefore, according to the Method of ſpeaking, uſual in Scripture, is called Bread, becauſe it was made from Bread; as Man is called *Duſt*, *Gen.* iii. 19. becauſe made out of Duſt; and the Serpent is called a *Rod*, *Exod.* vii. 12. becauſe made from a Rod, *&c.* So that this calling of the Sacrament Bread makes nothing at all againſt Tranſubſtantiation.

* See St. *Luke* xxiv. 4. *Acts* i. 10. *Joſhua* v. 14, *&c.*

5*thly*,

5*thly*, Againſt Communion in one Kind he alledges, 1 *Cor.* xi. 26. *As often as ye eat this bread, & πίνητε, and drink this cup, ye do ſhew the Lord's death till he come.* But this Text implies no Command or Obligation of receiving in both Kinds; and therefore is nothing to his Purpoſe. The following Verſe makes much more againſt him; *Whoſoever ſhall eat this bread, ἢ πίνῃ,* OR *drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.* Which Text the Proteſtant Tranſlation has wilfully and ſhamefully falſified, by putting in *and drink*, inſtead of *or drink*, as it is in the Original, to ſtop the Mouths of Catholicks, who, from this Word OR, argued, 1*ſt*, That the Chriſtians in the Apoſtles Time did not always receive the Sacrament under both Kinds. 2*dly*, That both the Body and Blood of Chriſt is contained under *either* of them; otherwiſe the unworthy receiving of *either* would not make a Perſon guilty *both* of the Body and Blood of the Lord. Is it thus the Scripture favours Mr. *Chandler* and his Friends, that, to make it chime with their Notions, they are forced wilfully to corrupt it?

6*thly*, Againſt the Sacrifice of the Maſs, he urges the Words of Chriſt, *Do this in Remembrance of me*, St. *Luke* xxii. 19. and 1 *Cor.* xi. 24. But this Remembrance of Chriſt (*i. e.* of his Death, 1 *Cor.* xi. 26.) neither excludes the real Preſence of the Body and Blood of Chriſt, nor the Sacrifice which we believe to be offer'd to God in the Maſs, in ſuch manner, as to be at the ſame time both *commemorative* and *propitiatory*. I ſay, this Remembrance of Chriſt's Death no way excludes his real Preſence; for does not the Scripture recommend to us to remember God, *Deut.* viii. 18. *Eccleſ.* xii. 1, *&c.*? And yet is not God every-where preſent with us? *For in him we live, and move, and have our being,*

Acts xvii. 28. But we see him not; and therefore we stand in need of being often put in mind to remember him. And are not *Monuments* erected over the Bodies of the Dead for a *Memorial* of them, tho' their Bodies be really there? Or can there be a better or more endearing Memorial of Christ's Passion, than the Participation of that very Body and Blood which suffer'd for us? For as the Jews of old, in eating of the Sacrifices, remember'd they had been immolated for them; so Christians, in partaking of the Lamb of God offer'd for them in Sacrifice, with all the reason in the World, are commanded to remember his Death. Now if this Command of remembering Christ's Death is by no means opposite to his real Presence, neither is it by any means opposite to that Sacrifice, which is a natural Consequence of the real Presence of Christ's Body and Blood there exhibited and presented to God, under the Sacramental Veils which represent his Death. 1 *Cor.* xi. 24. *This is my body which is broken* [κλώμενον, *sacrificed*] *for you.* St. *Luke* xxii. 20. *This cup is the new testament in my blood, which* [Cup *, as appears from the *Greek*] *is shed for you.* How so, if this *breaking* of the Body, and *shedding* of the Cup were not a *propitiatory* Sacrifice, at least by applying to our Souls the Virtue of the Sacrifice of Christ upon the Cross? But where does Mr. *Chandler* find what he so confidently asserts as from St. *Paul*, *That Christians were to receive the Elements with this View* ONLY, *viz.* of remembering Christ? I fear he can no otherwise maintain the Addition of this Word *only*, than by *Luther*'s Rhetorick, *sic volo, sic jubeo, stat pro ratione voluntas.* Our Lord gives us another Reason for the Holy Communion, St. *John* vi. 16. *viz.* that he may dwell in us, and we in him.

* Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη . . . τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

Mr.

Mr. *Chandler* alſo objects, that, *Heb.* x. 14 and 18. we are told, that *by one Offering Chriſt hath for ever perfected thoſe who are ſanctified*; and that, becauſe there *is Remiſſion of Sins* under the new Covenant, *there is no more Offering for Sin.* But the Apoſtle ſpeaks of a *bloody Offering*, *i. e.* of an *Offering* in which the *Victim dies*; of a *Sacrifice* by which our *Ranſom* is *paid*, and our *Redemption perfected.* And, in this Senſe, there is no other *propitiatory Sacrifice* but that which Chriſt offer'd once upon the Croſs. But this hinders not but that the Sacrifice of the Altar may alſo be truly *propitiatory*, by the way of *Application*; that is, by applying to our Souls the Fruits of that one Sacrifice by which Chriſt perfected our Redemption: And 'tis in this Senſe we call the Maſs a *propitiatory Sacrifice.*

7*thly*, Againſt Purgatory he objects, *Eccleſ.* xii. 7. *Then the duſt ſhall return to the earth as it was; and the ſpirit ſhall return to God who gave it.* True; to be judg'd by him, by that *particular Judgment*, which, according to Catholicks, follows immediately after Death, and decides the Lot of every Soul. But Mr. *Chandler* himſelf does not ſuppoſe, that every Spirit, or indeed any, excepting the Righteous, ſhall go ſtrait to God to enjoy him for Eternity. He might then full as well, from this Text, have infer'd, that there is no Hell, becauſe the wiſe Man here makes no mention of it; as he pretends to infer, that there is no Purgatory, becauſe the wiſe Man in this place ſpeaks nothing of it.

Again, he objects, 2 *Cor.* v. 10. that, at the Judgment-Seat of Chriſt, every one *ſhall receive the things done in the body, according to that he hath done, whether it be good or bad.* 'Tis true; becauſe every one's eternal Lot will be decided, at the Tribunal of Chriſt, both in the particular and general Judgment, by the Works which he has done in the Body;

Body; and no good Works will be accepted of for an eternal Reward, but such as each Person has peform'd in this Life; nor will any evil Works, for which God in his Justice has prepared a Hell, escape then their due Punishment. But this does not hinder but that a Person, who dies in God's Grace, tho' not without some smaller Debts or Blemishes, may be deliver'd from these before the general Day of Judgment; tho' not without first receiving Punishment from God, who *renders to every one according to his Works*: Nor is this half so hard to reconcile with the Sentence of the Apostle, as the Sentiment of Mr. *Chandler*'s Friends, who will have it, that such small Sins as a righteous Man chances to die in, will be forgiven, without more ado; and that he shall receive no Punishment for them from the Justice of God.

But let us hear how St. *Augustin*, long ago, has answer'd this Objection of Mr. *Chandler* [in *Enchirid. C.* 110.] "This Practice, says he, of the "Church, in the Recommendation of the Dead, "is nothing repugnant to that Sentence of the "Apostle, where he saith, that *we shall all stand "before the judgment-seat of Christ, that every one "may receive according to what he has done in the "body, whether good or evil.* For it was whilst "a Person lived in the Body that he merited that "these Things might be available to him after "Death: For they are not available unto all; and "why are they not available to all, but by reason "of the Difference of the Lives which Men lead "in the Body? *&c.*" Mr. *Chandler* then is mistaken, when he supposes, that, according to Catholicks, Purgatory is a State of *Probation*, or Trial. 'Tis not so; but a State of Punishment, tho' Temporal only, in which God renders to Persons according to their Works; yet so, as to deal more mercifully

cifully with them, in Conſideration of the Suffrages of the Faithful.

What Mr. *Chandler* objects, from Scripture, againſt the *Latin Liturgy*, has been already anſwer'd. And, as to the Command which he pretends to have diſcover'd, for all Perſons to have and to read the Scriptures in the vulgar Tongue; 'tis certain, Antiquity knew of no ſuch Command; nay, the Apoſtles themſelves knew of no ſuch Command, ſince they took no Care to have the Scriptures tranſlated into the vulgar Languages of the People to whom they preach'd. Mr. *Chandler* then is certainly miſtaken, when he ſo frequently repeats, that Chriſt has commanded all to read the Scriptures; and quotes, to this purpoſe, the Words of Chriſt, St. *John* v. 39. as they are render'd in the *Engliſh* Tranſlation; *Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me.* But, after all, is Mr. *Chandler* poſitive, that the *Engliſh* Tranſlation has render'd the Words of our Lord right in this Paſſage? For, I am ſure, he cannot be ignorant, that the *Greek* [ἐρευνᾶτε τὰς γραφὰς] may full as properly be render'd, in the Indicative Mood, *You ſearch the Scriptures*; as, in the Imperative Mood, *Search the Scriptures:* And St. *Cyril*, *L.* 3. *in Joan.* prefers that Interpretation which renders it in the Indicative Mood; for which alſo I find quoted the moſt learned of all Mr. *Chandler*'s Anceſtors, *viz. Theodore Beza.* But be this as it will; Is it any Conſequence our Lord bid the *Phariſees*, to whom he was then ſpeaking, to ſearch the Scriptures in which they thought they had eternal Life; for in them they ſhould find clear Teſtimonies of his being their Meſſiah; therefore, by the Command of Chriſt, all Chriſtians are obliged to read the Scripture? One would think, a Man of Learning ſhould be aſham'd of ſuch Trifling.

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He adds, that an inſpired Apoſtle tells us, 2 *Tim.* iii. 15, 16. that *all Scripture is profitable for Doctrine, &c.* and that the Scriptures *are able to make us wiſe unto Salvation, through Faith in Chriſt Jeſus.* True; when read by humble and faithful Souls, who are not wiſe in their own Conceit, nor preſume to interpret the Scriptures contrary to that Senſe which the Church of God has always held, and does hold: For, as for thoſe that are not thus diſpoſed, another inſpired Apoſtle has aſſured us, that they *wreſt the Scriptures to their own Deſtruction*, 2 *Pet.* iii. 16. Tho' there was leſs Danger of this in the Time of the Apoſtles, whilſt they were alive, to interpret their own Writings; and whilſt ſo many others had, by the Spirit, the ſupernatural Gift of *Interpretation.* So that 'tis no wonder, that St. *Paul* ſhould admoniſh the *Coloſſians* and *Theſſalonians*, that his Epiſtles, which he had directed to them, ſhould be read to all the Brethren. As for the Precept of the Apoſtle, *Coloſ.* iii. 16. *Let the word of Chriſt dwell richly in you, &c.* 'tis not refer'd to the reading of the Goſpel, which does not appear to have been extant among them; but to the diligent living up to the Goſpel; *i. e.* the unwritten Word of God which had been preach'd to them: For they are not the Hearers or Readers of God's Word that are juſt before God; but the Doers of his Word ſhall be juſtified.

So much for Mr. *Chandler's* Arguments from Antiquity. I ſhall only add, that as he is pleaſed to compliment us with an Antiquity, to which we have no Claim, derived from the ancient Idolaters, falſe Prophets, Perſecutors, and the Devil himſelf, *p.* 26; we ſhall return his Civility, but with a much better Grace, and ſhew, that he and his have a fairer Title by far to Antiquity, than any of them could yet make out: For, alas! their Heralds, that

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have ſearch'd the beſt Records, and taken the moſt Pains to draw up their Genealogy, have been forced to ſtop many Ages of this ſide of Chriſt: Whereas the Truth is, that Proteſtancy is of a much older Date; witneſs, in the fourth and fifth Age, *Fauſtus* the *Manichæan*, who, as we have ſeen, accuſed the Catholicks of Idolatry, for their Veneration and Invocation of the Saints: Witneſs *Vigilantius*, who renew'd the ſame Accuſation, and was ſtiffly oppoſed by the Papiſt St. *Jerome*: Witneſs *Eunomius*, the Chief of the *Anomæan Arians*; who was in the ſame Notions: Witneſs *Aerius*, who was condemn'd as a Heretick, in the fourth Century, for rejecting Prayers for the Dead, and the ſolemn Faſts of the Church; and affirming, that Presbyters were equal to Biſhops: See St. *Epiphanius*, *Hær.* 65. and St. *Auguſtin de Hær. c.* 33. Witneſs, in the third Age, the *Novatians*; and, in the ſecond, the *Montaniſts*; who denied the Power of the Church to abſolve Sinners: Witneſs, in the Time of the Apoſtles, the Hereticks that were for Juſtification by Faith alone, without good Works; who had the Honour to be impugn'd by St. *Peter*, St. *James*, St. *John*, and St. *Jude*, in their Canonical Epiſtles: Witneſs, in Chriſt's Time, the Diſciples that fell off from him, *John* vi. 60. crying out, *This is a hard ſaying, and who can hear it?* And the *Jews* that *proteſted* againſt his Doctrine in the ſame Chapter, *ver.* 52. *How can this Man give us his Fleſh to eat?* But *proteſting* againſt lawful Authority, eſtabliſh'd by God (which was the Caſe of *Luther* and his Adherents, the firſt that took the Name of Proteſtants) is of a greater Antiquity ſtill than all this: We find it even in *Moſes's* Time, in the Perſons of *Korah*, *Dathan*, and *Abiram*; not to ſay, that this affecting of Independency, and revolting againſt Authority, began in Heaven itſelf, at the beginning

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of the Creation, in the Person of him who was always a Liar, and the Father of Lies.

The third Mark of the Church. A perpetual and uninterrupted Duration from Christ and his Apostles.

The Cardinal's third Note, or Mark, by which we may find out the true Church, amongst the different Sects of Christians pretending to this Name, is to examine which of them all has always had a Being upon Earth, ever since Christ and his Apostles, descending in one Communion from them: For this, and only this, can be the true Church of Christ; which, as it was first establish'd by Christ and his Apostles; so it was, by the Promise of Christ, and in Virtue of his Presence and Assistance, to continue from that Time to the End of the World. *Lo, I am with you always, even to the end of the world*, St. *Mat.* xxviii. 20. And, *Upon this rock will I build my church, and the gates of hell shall not prevail against it*, St. *Mat.* xvi. 18. Hence, *Isa.* lix. 20, 21. we read, *The Redeemer shall come to Zion ---- This is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* Hence again we read, *Dan.* ii. 44. that the Church or Kingdom of Christ *shall never be destroy'd, but shall stand for ever.* And, *Ps.* lxxii. 7. that *in his days* (*i. e.* after the Coming of Christ) *shall the righteous flourish, and abundance of peace, so long as the moon endureth.*

Therefore, whatsoever Sect, Society or Communion has not had a constant and uninterrupted Duration from Christ and his Apostles; but has either long since been brought to nothing, as all the ancient Heresies are now quite extinct; or else has had

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its Riſe but of late, as all modern Sects of Proteſtants (which are all new-rais'd Communions, form'd by going out from us) can never be the true Church of Chriſt.

Againſt this third Mark Mr. *Chandler* objects, 1. That Idolatry and Paganiſm has had a longer Standing in the World than the Church of *Rome*. Who doubts it? and therefore a *long continued Duration*, taken barely by itſelf, is not a certain Mark of the Church. But a *continued Duration from Chriſt and his Apoſtles*, if we believe the Scriptures, is a very certain Mark by which we may find which, amongſt all Chriſtian Societies, is the true Church of Chriſt. Becauſe thoſe can have no Share in the Church of Chriſt, as we learn from the Texts above quoted, who, in the whole Extent of their Communion, are but an upſtart Sect, that has not always had a Being ever ſince the Apoſtles.

2. He objects, that Catholicks have departed from the Doctrine of the Apoſtolick Church; and therefore have long ſince ceaſed to be the true Church of Chriſt: But we have already ſeen, in the foregoing Note, or Mark, of *Antiquity*, that this is but a Calumny; a Charge which Mr. *Chandler* can by no means make out, and which we have fairly confuted. *2dly*, We have ſeen, in the Texts above quoted, that Chriſt ſhall have always a true Church upon Earth; which Mr. *Chandler*, p. 32, dares not deny. Where then was this true Church of Chriſt, when Catholicks ceaſed to be the true Church? 'Tis nothing to the purpoſe to tell us, that particular Churches may grow corrupt and utterly ceaſe; for if this was the Caſe of the Church of *Rome* for holding Doctrines, which Mr. *Chandler* accuſes of Superſtition and Idolatry; it was for many Ages the Caſe alſo of all other Churches, and conſequently of the univerſal Church. Where then was all this

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while that true Church of Christ, which he acknowledges will always have a Being upon Earth? But let us see how he answers this Question, which he puts to himself, *p.* 25, *Where was your Church before* Luther *and* Calvin? "The Answer, says he, "is obvious, that the Doctrine of our Church was "in the Writings of the inspired Apostles, where "theirs is never to be found --- and as to the Pro-"fessors of our Doctrines, they were to be found "amongst those Martyrs and Confessors whose "Blood their Church hath cruelly spilt.

The first Part of his Answer, *viz.* of their Doctrine being found in Scripture, is the old Pretence of almost all Hereticks; who, as long as they will allow of no other Interpretation of the Scripture but their own, are sure to appeal to Scripture; which, in plain *English*, is indeed only appealing to themselves and their own Conceits, which they father upon the Scripture. But we have seen already, that no Part of Mr. *Chandler*'s *reform'd* Doctrine can be found in the Scripture, without the Help of his own Comment, to which the whole Church of Christ was always a Stranger. But this Part of his Answer, besides being false, is also entirely foreign to the Question: For the Question was not whether there was any Book before *Luther* that contain'd their Doctrine? but where *their Church* was? That is, Whether there was at that Time *any Society of Men*, any where upon Earth, that made Profession of that same Doctrine which Mr. *Chandler* and his Friends at present maintain? Let us see then what he answers to this Query.

The Professors of our Doctrines were to be found, says he, *amongst those Martyrs and Confessors, whose Blood their Church hath cruelly spilt.* But pray where, or who were these? Let him name one single Man if he can, who agreed throughout with him

him and his Fellow-Proteſtants in all Articles of Religion before *Luther*'s Time. Was it *Scotus*, or *Bertram*, or *Berengarius?* But theſe diſſented in nothing from the Church of *Rome*, excepting the Article of the real Preſence and Tranſubſtantiation; and *Bertram* probably not in that neither. As for all other Articles of the *Roman* Doctrine, which Mr. *Chandler* charges with Superſtition and Idolatry, they were as rank Papiſts as their Neighbours. Was it *Peter de Bruis*, or his Diſciple *Henry*, from whom ſprung the *Petrobuſians* and *Henricians*, whom St. *Bernard* confuted by his Preaching and Miracles? But, if theſe agreed with Mr. *Chandler* in ſome Things, as in rejecting the Veneration and Invocation of Saints and Prayers for the Dead; it appears from the ſame St. *Bernard*, who was thoroughly acquainted with their Principles, [*Serm.* 64 and 66, *in Cantic.*] and other contemporary Writers, that they alſo rejected the Old Teſtament, condemn'd the Uſe of Marriage, and of all Meat, *&c.* and conſequently were a Branch of the *Manichæans*, of whom the Apoſtle had foretold, 1 *Tim.* iv. 1, 2, 3. *That, in the latter times, ſome ſhould depart from the faith, giving heed to ſeducing ſpirits and doctrines of devils---- forbidding to marry, and commanding to abſtain from meats,* &c. which Text Mr. *Chandler* and his Friends moſt ineptly and unjuſtly apply to Catholicks, who reverence *Marriage* as a Sacrament of divine Inſtitution, and forbid it to none, but to thoſe who have conſecrated themſelves to God by a Vow of perpetual Chaſtity; and who are far from condemning the Uſe of Meats, any otherwiſe than on ſuch Days which are appointed for Faſting and Mortification: Whereas thoſe, of whom the Apoſtle ſpeaks, condemn'd the Uſe of Meat, as in itſelf unclean and unlawful, and even as created by an evil Principle; and abſolutely

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prohibited Marriage to all, as a Thing in itself evil: Such was the Doctrine of these *Petrobusians* and *Henricians*; and such had been long before the Doctrine of the *Gnosticks*, the *Marcionites*, the *Encratites*, the *Manichæans*, &c. such was also the Doctrine of the *Paulitians*, the *Cathari* of *Lombardy*, the *Apostolici* of *Cologne*, the *Albigenses*, &c. So that learned Men, who know all this, are altogether inexcusable, when, against their own Conscience, they interpret the Apostle as condemning *Catholicks*, whilst he is indeed speaking of those very Men, whom some of them glory in as their Ancestors.

But to return from this Digression: Were these Professors of Mr. *Chandler*'s Doctrines (whom he pretends to have been before *Luther*) to be found amongst the *Albigenses*, or amongst the *Waldenses*, or *Vaudois*. The *Albigenses* were certainly *Manichæans*, and agreed with the ancient Hereticks of that Denomination, as well in their Notions of two Principles, the one good, the other evil; as in their condemning the Old Testament, forbidding the Use of Meat, Marriage, &c. abolishing the Sacraments, and denying the Incarnation and Death of the Son of God. All which Mr. *Chandler* will find demonstrated, from all the Writers of those Times, by the learned Bishop of *Meaux*, in the eleventh Book of his History of the *Variations of the* Protestant *Churches*. And, as for the *Vaudois*, or *Waldenses*, whom many later Writers, by a Mistake, have confounded with the *Albigenses*, they were indeed different from them; but they were also very different from Protestants. Their distinguishing Doctrines, with which their Schism began, were chiefly these. 1. That they attributed to Laicks the Power of consecrating the Sacrament, and absolving; which they denied to Priests that were in Sin. 2. That they would not allow, that

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it was lawful for Churchmen to have Livings, or any temporal Poſſeſſions; and therefore pretended, that the Church of *Rome* had fallen in the Time of Pope *Silveſter*, and *Conſtantine* the Great, when, as they ſaid, the Poiſon of temporal Poſſeſſions firſt got into the Church. 3. That it was not lawful, in any Caſe, to ſwear, or to puniſh Malefactors with Death; for which reaſon they maintain'd, that Judges and Civil Magiſtrates were damn'd. 4. They join'd to their Errors, a ſacrilegious Diſſimulation, concealing their Sentiments, frequenting the Catholick Churches, confeſſing and receiving there, as if they had been Catholicks. All which appears, with unconteſtable Evidence, from the contemporary Writers that have ſpoken of them. See *Alanus, L.* 2. *contra Walden*, *Peter Monk* of *Vaux Cernai*. *Hiſtor. Albig. Cap.* 2. *Reincrius, contra Hæret. Cap.* 5. *Pyglichdorf, contra Waldenſes*, &c.

Where then will Mr. *Chandler* find his Proteſtant Profeſſors, of whom he ſpeaks? Will he have recourſe to *Wickleſ*, or to *John Huſs* and *Jerome* of *Prague*? *Wickleſ* was a Pariſh-Prieſt, and frequented Maſs to his Dying-day; and expreſly allows [*In Tract. magno de Euchariſtiâ, Cap.* 9.] what Mr. *Chandler* looks upon the very worſt of *Romiſh* Idolatry, *viz.* the Worſhip of *Images*, *Relicks*, &c. beſides his teaching many Errors, equally deteſted by Proteſtants and Catholicks. *John Huſs* and *Jerome* of *Prague*, to their Dying-day, maintain'd Tranſubſtantiation, the Sacrifice of the Maſs, the Invocation of Saints, the Veneration of Images. Purgatory, and almoſt all other Articles in which modern Proteſtants differ from Catholicks, as appears from the Works of *Huſs* yet extant; and has been demonſtrated by two *French* Proteſtant Miniſters, *Meſſieurs de la Roque*, Father and Son; the one in his Hiſtory of the *Euchariſt*, the other

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in his *Nouv. Acc. contre Varr.* So that, forasmuch as we can find, these ancient Martyrs and Confessors of Mr. *Chandler*'s Church never had a Being upon Earth.

Besides, if all these Men had been indeed Professors of Mr. *Chandler*'s Religion, as they none of them were, he would be still at a Loss to make out an uninterrupted Succession of his Religion from the Apostles by their Means; since none of them all had themselves any Succession from the Apostles, nor Protestants from them. The eldest of them began many hundred Years too late to receive their Commissions from the Apostles Hands, and were as much at a Loss to tell who sent them to preach their Doctrine in Opposition to the Establish'd Church, as the first Protestants were. They all opposed what they found the current Doctrine of the undoubted Successors of the Apostles, and were no otherwise form'd into a Sect, but by going out of the Communion of that Society, which visibly descended from the Apostles. They had no Connection one with another, nor Succession one from another. *Scotus*'s Doctrine died with him; at least we don't find that it ever form'd any Sect: The same is to be said of *Bertram*, if he really dissented from the Catholick Church. *Berengarius*, after often abjuring and relapsing, died at last penitent in the Catholick Communion, as we learn from *William* of *Malmesbury* [*L.* 3. *Gestis Reg. Angliæ*, p. 114.] And his Sect, (if those few whom he had seduced might be call'd a Sect) did not long survive him. The *Petrobusians*, *Henricians* and *Albigenses*, were all quite extinct long before *Luther* appear'd; and, if there remain'd some of the *Vaudois*, and of the Disciples of *Wicklef* and *Huss*, neither *Luther*, nor any of his Fellow-Reformers, ever pretended to any Succession from them; or to have received either

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their Orders or Miſſion through any ſuch Channel. And, if to ſalve all this, Mr. *Chandler* thinks fit to have recourſe to the wretched Syſtem of an *inviſible Church*, and ſuppoſes his Church to have been ſuch before *Luther*, we muſt tell him, that the Scripture is entirely a Stranger to this Syſtem, even by the Account he himſelf gives of the Scripture Notion of a Church, p. 6, 7, 8; and that he will find both the Abſurdity of this Scheme, and its abſolute Oppoſition to the Scripture Account of the Church of Chriſt, demonſtrated in *unerring Authority*, Preliminary the Second.

The fourth Mark of the Church. The Amplitude of the Church; or, the Multitude and Variety of Believers.

This is the fourth Mark aſſign'd by the Cardinal, whereby to find out the true Church of Chriſt. Becauſe the Word of God, in many places, aſſures us, that the true Church or Kingdom of Chriſt ſhould be very much ſpread throughout the World. Geneſis xxii. 18. *In thy ſeed ſhall all the nations of the earth be bleſſed.* Pſalm ii. 8. *Ask of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* Pſalm xxii. 27. *All the ends of the world ſhall remember, and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee.* Pſalm lxxii. 7, 8. *In his* [Chriſt's] *days ſhall the righteous flouriſh, and abundance of peace, ſo long as the moon endureth: he ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth.* Iſaiah ii. 2. *It ſhall come to paſs, in the laſt days, that the mountain of the Lord's houſe ſhall be eſtabliſh'd in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.* Iſaiah xlix. 6. *It is a*

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light thing that thou ſhouldſt be my ſervant, to raiſe up the tribes of Jacob----- I will alſo give thee for a light to the Gentiles, that thou mayſt be my ſalvation to the end of the earth. Iſaiah liv. 1, 2, 3. *Sing, O barren, thou that didſt not bear; break forth into ſinging, and cry aloud, thou that didſt not travel with child; for more are the children of the deſolate, than the children of the married wife, ſaith the Lord. Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes, for thou ſhalt break forth on the right hand, and on the left, and thy ſeed ſhall inherit the Gentiles,* &c. See alſo Iſaiah lx. 3, 4, 5, 11, &c. Daniel ii. 25, 44. Micah iv. 12. Malachi i. 11. *From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles; and in every place incenſe ſhall be offer'd to my name, and a pure offering.*

Hence in the New Teſtament we find, that Chriſt's Commiſſion, given to the Apoſtles and their Succeſſors, comprehended both *all Ages* and *all Nations.* St. Matt. xxviii. 18, 19, 20. *All power is given to me in heaven and earth. Go ye therefore and teach* ALL NATIONS----- *and lo I am with you always* [Gr. *all days*] *even to the end of the world.* And St. Luke xxiv. 45, 46, 47. *Then opened he their underſtanding, that they might underſtand the ſcriptures; and ſaid unto them, thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preach'd in his name among* ALL NATIONS, *beginning at Jeruſalem.* Hence St. Paul, Rom. x. 17, 18. *Faith cometh by hearing, and hearing by the word of God. But, I ſay, have they not heard? Yes, verily, their ſound went into all the earth, and their words unto the ends of the world.*

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Hence the Church is call'd *Catholick* or *Univerſal*, becauſe ſhe is the Church of all Ages, and more or leſs of all Nations. Not that ſhe ever was, or, in all Appearance, ever will be in this Senſe *Univerſal*, that all People whatſoever, through all Nations of the World, ſhall, at one and the ſame Time, embrace or profeſs her Faith and Communion; but that ſhe ſhall be always very much ſpread through a great Part of the World; and that there ſhall be no Part of the Earth, in which, ſooner or later, her Faith ſhall not be propagated: According to that of Chriſt, St. *Matt.* xxiv. 14. *This goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come.*

This Mark of the Church is very much inſiſted upon by St. *Auguſtine* in many Places. He reckons it up amongſt the Motives that kept him in the Catholick Communion, in his Book againſt the *Epiſtle of Manichæus*, Chap. 4. and frequently urges it againſt the *Donatiſts*, as a Demonſtration that theirs could not be the true Church, becauſe of the narrow Limits of their Communion. How much more would he have urged it againſt Mr. *Chandler*'s Church, which, for a thouſand Years, was no-where to be found upon Earth; and even now is far from being, in any tolerable Senſe, *Catholick* or *Univerſal*, being only known in one Corner of *Europe*? How little does this agree to the Deſcription of the Church ſet down in Scripture?

Againſt this Mark Mr. *Chandler* objects, that the Church of *Rome* is not the Church of all Nations: That *Pagans* and *Mahometans* are vaſtly ſuperiour in Number to the Papiſts; and that, if all the different Denominations of Chriſtians, who renounce the Communion of *Rome*, be added together, the Multitude will be much larger than ſhe can boaſt of.

But we have already explain'd in what Sense the Church of Christ must be the Church of all Nations; and 'tis visible, that the Church, in Communion with *Rome*, has the fairest Claim to this Title. Her Faith alone is profess'd in *France*, *Spain*, *Portugal*, and all *Italy*; *Sicily*, *Sardinia*, and *Corsica*, and the Hereditary States of the Emperor in *Germany* and the *Netherlands*: In the Electorates of *Mentz*, *Cullen*, *Triers*, *Bavaria* and the *Palatinate*. The same is alone profess'd in *Lorrain*, *Savoy*, and many Principalities in the Empire, and in seven of the 13 Cantons of *Switzerland*; and the Professors of it are to be found in all other Parts of *Germany*, *Holland*, and the *British* Islands. The same Faith is predominant in the great Kingdoms of *Poland*, *Hungary* and *Bohemia*; is followed by the Christians of *Dalmatia*, *Albania*, and by many in *Bosnia*, *Servia* and *Bulgaria*, and has great Numbers of Professors in *Constantinople*, *Greece*, and the adjacent Islands: As likewise in *Syria*, *Palestine*, *Armenia*, *Chaldæa*, *Persia*, the *East-Indies*, *China*, and the *Philippine* and *Marian* Islands. In many Places on the Coasts of *Africa*, in the great Kingdoms of *Congo* and *Angola*, in most of the Islands of the *Atlantick* Ocean. In *Old* and *New Mexico*, *Peru*, *Terra Firma*, *Chili*, *Paraquay*, *Brasil*, *Canada*, and the Islands of *Cuba*, *Hispaniola*, *&c.* which is a greater Extent by far, than any other Society or Communion ever yet obtain'd. Add to this, that the Catholick Church has been in many other Kingdoms, where she is not now; and that she daily, by her Missioners, is enlarging her Limits amongst Infidels in all Parts of the World.

As to what Mr. *Chandler* says of the multitude of *Pagans* and *Mahometans*, 'tis nothing to the purpose: We are seeking after Marks, whereby to find out *Christ's Church*; one of which, according to

to the Scripture is, that this Kingdom of the Meſſiah is to be vaſtly extended throughout a great Part of the Earth, as we find the Catholick Church is, and Mr. *Chandler*'s Church is not. But no one will therefore be ſo mad, as to ſeek for the Church of Chriſt amongſt *Pagans* and *Mahometans*, the profeſs'd Enemies of the Chriſtian Name: So that whatever their Multitude may be, they are certainly out of the Queſtion, when we are inquiring where to find the Kingdom or Church of Chriſt.

What he adds, that the Number of Sectaries of different Denominations, if they are all put together, exceeds the Number of Catholicks; if true, is as little to his Purpoſe. For the Church or Kingdom of Chriſt is but one; and therefore we are not to take the Dimenſions of it from a Collection of many jarring Sects, that have no Communion one with another. Thus for inſtance; what Advantage can Mr. *Chandler* pretend to derive to his Church, from the Numbers of *Greeks* or *Armenians*, who all look upon him and his as Hereticks, to whom they will not ſo much as allow Chriſtian Burial; and whom he and his look upon as rank Idolaters, by reaſon of their Doctrines of the Veneration and Invocation of Angels and Saints, Veneration of Relicks, Images, *&c.* Upon which account, if he will be that *conſiſtent Proteſtant*, which he pretends to be, he muſt hold, that they have no Share in the Church of Chriſt. Again; what Intereſt has Mr. *Chandler* in the Numbers of *Lutherans* of *Germany*, *Sweden* and *Denmark*, who with their Apoſtle *Luther*, abhor nothing more than Mr. *Chandler*'s Friends the *Calviniſts*? What are the Numbers of the Church of *England* Proteſtants to him; who, as he complains, *p.* 44, condemn him and his Fellow-Diſſenters, as Schiſmaticks, and look upon all

their Sacraments and Adminiſtrations as null and void; and conſequently unchurch them and unchriſtian them too? And he ſeems to be ſo civil, as to do as much for them, when he affirms, *p.* 36, that the Orders which they claim by Succeſſion from the Church of *Rome*, *are no more valid than if they proceeded from an* Indian *Brachman, or a* Mahometan *Derviſe*.

Mr. *Chandler* further objects againſt this Mark of the *Amplitude of the Church*, that it did not always agree to the Church of Chriſt, which in our Saviour's time was but a *little Flock*. But this was the very thing, that was foretold by the Prophets, and by Chriſt himſelf, *viz.* that his Church from a *little Flock*, ſhould grow into a very great one and fill the Earth. For this was that Stone cut out of the Mountain without Hands, of which we read, *Daniel* ii. 25, that it *became a great mountain and filled the whole earth*. This was that *grain of muſtard-ſeed, which indeed is the leaſt of all ſeeds, but when it is grown, it is the greateſt among herbs, and becometh a tree, ſo that the birds of the air come and lodge in the branches thereof*, St. *Mat.* xiii. 32. This was that *leaven, which was hid in three meaſures of meal, till the whole was leavened*, ver. 33.

What he adds, that the time has been, when the *Arians* could alſo boaſt of their Numbers, and the *World wonder'd to ſee itſelf become* Arian; is not true, if thereby he means, that there ever was a time, when the *Arians* were more numerous than the Catholicks. The Expreſſion of St. *Jerome*, of the *World's wondering to ſee itſelf* Arian, is an *Hyperbole*, or Exaggeration, occaſion'd by the Succeſs of theſe Hereticks, in impoſing upon the Simplicity of the Biſhops aſſembled at *Ariminum*. But as the ſame Father proves in the ſame Place [*Dialog. contra Luciferianos*] theſe very Biſhops, that were thus

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impoſed upon, did not thereby become *Arians*; much leſs their Clergy or People, which in almoſt every Part of Chriſtendom, were at this very time moſt tenacious of the Catholick Faith, as we learn from the Book of *Lucifer* Biſhop of *Cagliari*, [*Quod moriendum ſit pro Chriſti nomine*] written about this ſame time; and from the Epiſtle of St. *Athanaſius* to the Emperor *Jovian*, written three or four Years after the Council of *Ariminum*, where he numbers amongſt the Defenders of the *Nicene* Faith, all the Churches of *Spain*, *Britain*, *France*, and of all *Italy*, *Dalmatia*, *Dacia*, *Mæſia*, *Macedonia*, *Greece* and all *Africa*, *Sardinia*, *Cyprus*, *Crete*, *Pamphylia*, *Lycia*, *Iſauria*, *Egypt*, *Libya*, *Pontus*, *Cappadocia*, and the Churches of the *Orient*, a few excepted, which follow'd the Hereſy of *Arius*.

The fifth Mark of the Church. Apoſtolical Succeſſion, or a Succeſſion of Biſhops from the Apoſtles; eſpecially from Peter *the Apoſtle in the See of* Rome.

This is the Cardinal's fifth Note or Mark of the Church: Becauſe the true Church of Chriſt cannot be without lawful Paſtors, authoriſed by divine Commiſſion, that is ſent by God, with Authority to preach his Word, adminiſter his Sacraments, &c. For, as the Apoſtle tells us, *Rom.* x. 14, 15. *How ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach except they be ſent?* And *Heb.* v. 4. *No man taketh the honour to himſelf, but he that is called of God, as was Aaron.* Hence all ſuch are rejected of God, that uſurp to themſelves the Miniſtry, without being ſent: *Jeremiah* xxiii. 21. *I have not ſent theſe pro-*

phets, yet they ran: I have not spoken to them, yet they prophesied. And the Son of God tells us, St. *John* x. 1. *Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.* Hence that Society can by no means be the true Church of Christ, whose Preachers and Ministers are not sent by Christ, and who therefore in the Scripture-account, are to be looked upon as false Prophets, Thieves and Robbers. But who then were the Men, that were sent and commission'd by Christ? They were no others than the Apostles and their Successors: To these he said, St. *John* xx. 21. *As my Father hath sent me, even so I send you.* To these he said, St. *Matthew* xxviii. 19, 20. *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, &c. and lo I am with you always even to the end of the world.* And as we don't find, that Christ imparted his Commission to any others, but them, and such as should be authoriz'd by them; so neither Scripture, nor ancient Tradition, ever allowed of any others for lawful Pastors or Ministers of Christ, but such as derived their Mission through this Channel; which Mr. *Chandler* does not pretend to be able to do.

Whence then does he, and his *Salters-Hall* Brethren, derive their Pretensions to the Ministry of God's Word and his Sacraments? Who has authoriz'd and commission'd them to execute these Apostolical Functions? Whence came they? Who sent them? Is it not visible from the Scripture, that Christ has set aside an Order of Men *for the work of the Ministry*, Eph. iv. 11, 12, *&c?* These he has sent as his Deputies, even as he was sent by his Father, St. *John* xx. 21. These he has commanded all to hear as himself, St. *Luke* x. 16. With these

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he has promis'd to abide to the End of the World, St. *Mat.* xxviii. 20. Is it not then a ſacrilegious Uſurpation, like that of *Korah* and his Adherents, for ſuch as have no Succeſſion from theſe, and can ſhew no Commiſſion for what they do, to intrude themſelves into the Miniſtry of their own head; or (which is not one jot the better) by a Call from the Laity, who, having no Miſſion themſelves, cannot impart it to others? Nor will it render them more excuſable, that they find in themſelves a ſtrong Inclination to the miniſterial Functions, which may be no more than the Reſult of their Pride, Vain-glory, Ambition, Avarice, *&c.* or a ſtrong Illuſion of Satan: And ſure it can come from no good Principle, when it ſuggeſts to them to climb up another Way, rather than to enter into the Sheepfold by the Door. And tho' they were otherwiſe never ſo well qualified by Learning and Virtue for the Office of Chriſt's Miniſters; yet except they have withal a Commiſſion from him, 'tis unjuſtifiable to preſume to undertake that Office; as it would be in any Subject, how well qualified ſoever in his own or others Opinion, to uſurp, without Authority, from the King, a Poſt, that was to be diſpoſed of by the King alone, or by ſuch as were authoriz'd by him. Thus for inſtance, were a Man never ſo knowing in the Law, or otherwiſe never ſo well qualified; yet if without the King's Delegation, he ſhould take to himſelf the Office of a Judge; and proceed to act accordingly: It would be a criminal Uſurpation, and all his Deciſions or Sentences, however otherwiſe juſt, would be null and void, for want of Authority. How much more in Matters ſpiritual, and entirely depending on the Delegation of Chriſt, muſt all that be null and void, which is attempted by Men that have no Commiſſion from him?

If Mr. *Chandler*, or any of his Brethren, ſhall here appeal to the Impoſition of Hands, which they have received from other *Presbyters*; this will not ſerve their Turn: *Firſt*, Becauſe the Church of God, from the Apoſtles downwards, has always been govern'd by *Biſhops*; and I defy them to produce ſo much as one ſingle Inſtance for 1500 Years after Chriſt, of any one in any Part of the Church of God, that was allowed of for a lawful Miniſter, without Impoſition of Hands from a Biſhop. *2dly*, Becauſe their firſt Presbyters, from whom they pretend to derive their Succeſſion, had either receiv'd no Ordination at all; or ſuch as, according to Mr. *Chandler*, was null and void, *viz.* that of the *Roman* Church.

If they appeal to an extraordinary Vocation and Miſſion immediately from God, ſuch as that of *Moſes* and the Prophets, *&c.* They muſt produce ſome authentick Proof of this kind of Miſſion; which not being viſible of itſelf, muſt be demonſtrated by producing the Patents of his divine Majeſty, ſtamp'd with the broad Seal of Heaven; that is, with Miracles, or other ſupernatural Gifts, in Teſtimony of their being thus ſent by the Almighty: For without ſuch Proofs as theſe, no new Teachers are to be received upon pretence of an extraordinary Call, which every *Fanatick* or Enthuſiaſt will always feign to himſelf. But no prudent Chriſtian will or ought to give Credit to ſuch Pretenſions: For whomſoever God ſends in an extraordinary Way, he will alſo furniſh them with unexceptionable Proofs of this their extraordinary Miſſion; without which, as Chriſt declares of himſelf, no one could be obliged to receive them. St. *John* xv. 24. *If I had not done among them the works which none other man did, they had not had ſin.*

Mr.

Mr. *Chandler* in his ſecond Treatiſe, *p.* 34, ſeems willing to have the Succeſs of what he calls the *Reformation*, paſs for ſomething *miraculous*; tho' he *will not pretend to ſay, that* it *was a* REAL *Miracle*. But whoſoever will conſider the Means, by which this Work was brought about, will have little reaſon to ſuſpect, that there was any thing *miraculous* in it, or that indeed God had any Hand in it. The firſt Preachers of Chriſtianity were Strangers to any other Means of propagating the Goſpel than the Power of their Miracles, and the perſuaſive Eloquence of their innocent Lives, join'd with the patient Suffering of the moſt outragious Injuries and even Death itſelf, without Reſiſtance. The Means by which the firſt Reformers brought in their Religion, were the Reverſe of all this. They wrought no Miracles in Teſtimony of their Doctrine or Miſſion. Their Behaviour and Lives were for the moſt part diſedifying, not to ſay downright ſcandalous: And, inſtead of propagating their Faith by patient Suffering, in every Place, where they got footing, they raiſed Sedition and Tumults, and from thence proceeded to open Rebellions againſt lawful Authority: Of which there are innumerable Inſtances in the Hiſtories of theſe Times. Thus was *Calviniſm* introduced into *Geneva*; thus it was propagated through *France*, *Holland* and *Scotland*, whilſt *Lutheraniſm*, with as little Miracle, was ſettled by the abſolute Power of arbitrary Princes (to whom the good-natured Reformers, to engage them cloſer in their Intereſt, gave up at once all the Rights and Poſſeſſions of the Church) in *Swedeland*, *Denmark*, *Saxony*, *&c.* And as for the Reformation of *England*, the Hiſtory of it, even as written by its beſt Friends, the Motives for which it was undertaken, the Means by which it was carried on, and the Fruits which it produced, demonmonſtrate, that it was no Miracle. But if there had

been nothing of all this Irregularity in the Change of Religion; what Miracle is it, that Men ſhould readily embrace a Religion, which gave them the Liberty of contradicting their Church-Guides; of disbelieving whatever they pleas'd in the difficult Myſteries of Faith; of laying aſide all that was any-ways mortifying in Practice; Faſting, Confeſſion, Canonical Hours of Prayer, Celibacy of the Clergy, Obligation of religious Vows, and, in a word, whatever was repugnant to the Inclinations of Nature, in the wholeſome Laws of the Church? Indeed the only Miracle in the Caſe is (conſidering the corrupt Bent of human Nature) that this Deluge did not overflow all the reſt of Chriſtendom too; as it would have done, had not he interpos'd, who has fix'd the Limits of the Sea, and ſaid, *Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtaid*, Job xxxviii. 11.

But let us ſee what Mr. *Chandler* ſays in his 2d Treatiſe (for in his Sermon he has ſaid nothing of it) of his Miſſion, and that of his firſt Reformers. *Firſt*, He ſeems to diſclaim from any *extraordinary Miſſion: As they* [the firſt Reformers] *never aſſumed the Character of extraordinary Meſſengers from God, the Teſtimony of Miracles became abſolutely needleſs*, ſays he, *p.* 35. 2*dly*, He owns, that *it is certainly true, that the firſt Reformers were not ſent by the ordinary Prelates*, ibidem. By whom then were they *ſent?* For St. *Paul* is poſitive, *Rom.* x. 15, that no one is to preach, unleſs he be ſent. The Truth is, that like all other falſe Prophets and Hereticks that have been from the Beginning, they ſent themſelves, that is, they came of their own heads, and had no Commiſſion to ſhew for what they did, either from God or Man.

Nor

Nor will it mend their Cauſe, that they pretended, that the ordinary Church-Guides were all gone aſtray from the Scripture, and the Purity of the Chriſtian Doctrine. For all Hereticks, from the Beginning, have pretended the ſame: And who was to be Judge in this Caſe; they, or the Paſtors of the Church, whom Chriſt had commanded them to hear, St. *Mat.* xviii. 17. St. *Luke* x. 16, and with whom he had promiſed, that both He and his Spirit, the Spirit of Truth, ſhould abide to the End of the World, St. *Mat.* xxviii. 19, 20, and St. *John* xiv. 16, 17? And yet theſe Men, whilſt in oppoſition to plain Scripture, they oppoſed the whole Church of God, and pretended, that the Gates of Hell had prevail'd againſt her, would needs be thought, to have preach'd up nothing but pure Scripture.

But what Commiſſion then does Mr. *Chandler* pretend they had? Why, he ſays, *p.* 35, they were, generally ſpeaking, Men of Learning and Abilities, capable of underſtanding and explaining the Scriptures. To which he adds, *p.* 38, that whoever is thus qualified by ſufficient Knowledge, ſtrong Inclination, and a real undiſſembled Piety, needs no other Commiſſion; and may act as Chriſt's Miniſter, tho' all the Prelates in the World ſhould refuſe to authorize him, or by Impoſition of Hands to ordain him. Rare Doctrine! which will authorize every Enthuſiaſt, to take upon him, of his own head, the Miniſtry of the Word and Sacraments, to deſtroy all Order, and to broach all manner of Hereſies without controul. But ſtill, that troubleſome Queſtion returns upon Mr. *Chandler*, Who ſent them? Who call'd them to the Miniſtry? Who made them Paſtors of Chriſt's Flock, Stewards, Overſeers in his Family, Diſpenſers of his Sacraments? For 'tis not enough to tell us, that all

Chriſtians

Chriſtians are exhorted in the Scripture, to teach, to admoniſh, and, if they can, to convert others, who have erred from the Truth. All this may be done, and ought to be done, by any private Chriſtian; 'tis a Part of that Charity, which we all owe to one another. But this was not the Caſe of the firſt Reformers. They pretended to all the moſt ſolemn Functions of the Miniſtry, the Adminiſtration of the Sacraments, the Ordination of other Miniſters, Preaching by Office, *&c.* Now this it is, that neither Scripture, nor any other Authority commiſſion'd them to do. Nor is there any one Text, that Mr. *Chandler* can bring in their Favour; but what will full as well juſtify any Man or Woman, that has but a good Opinion of their own Abilities, which few want; and a ſtrong Inclination, which Enthuſiaſts commonly have; to intrude themſelves into the Miniſtry, and undertake to execute every Branch of the Apoſtolick Office, unſent by any one, but him that ſent all the falſe Prophets from the Beginning. Unhappy thoſe! who having forſaken the true Miniſters of Chriſt, the Heirs and Succeſſors of his Apoſtles, have been by a ſtrong Deluſion delivered up to ſuch Miniſters, who have thruſt themſelves upon them as Guides to Eternity, without any thing but their own Preſumption to recommend them. Alas! They have forſaken the true Fountain of Life, and dug to themſelves broken Ciſterns, that can hold no Water.

Was it then for nothing that this lawful Miſſion and Vocation is ſo much inſiſted upon in Scripture? Was it for nothing that Chriſt himſelf ſo often mentions his being ſent by his Father? St. *Mat.* x. 40. St. *Luke* x. 16. St. *John* v. 23, 24, 30, 36, 37. x. 36. xi. 42. xii. 49. xvii. 3, 8, 18, 25. Was it for nothing that the Apoſtle takes Care to acquaint

the

the *Hebrews*, *Heb.* v. 4, 5. that *No man taketh this honour to himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, &c?* Was it for nothing that Christ so solemnly sent his Apostles, and their Successors, St. *Mat.* xxviii. 19, 20. with a Commission to teach, or, as it is in the *Greek*, to *disciple* [μαθητεύσατε] and baptize all Nations; and this after having premis'd, *All Power is given unto me in Heaven, and in Earth*, to shew the Authority by which he gave them this Commission; and promising, in the Close of the same Commission, that their Succession should never fail; *Lo, I am with you all Days, even till the End of the World?* Was it for nothing that he told the same Apostles, St. *John* xx. 21. *As my Father hath sent me, even so I send you, &c?* See also the Mission of the seventy Disciples, St. *Luke* x. 1; the calling of St. *Matthias* to the Apostleship, *Acts* i. 24, 25, 26; the Appointment of the seven Deacons by Imposition of the Apostles Hands, *Acts* vi. 3, 5, 6; the Mission of *Paul* and *Barnabas*, *Acts* xiii. 2, 3, 4; the Communication of this Mission to the Disciples and Successors of the Apostles by Imposition of Hands, *Acts* xiv. 23. 2 *Tim.* i. 6. ii. 2. compared with 1 *Tim.* v. 22. *Titus* i. 5, *&c.* How then has Mr. *Chandler* the Confidence to assert, *p.* 35, that *the Mission of Bishops and Prelates is in itself a trifling Circumstance, of little or no Importance, of which there is little or no mention in the sacred Writings?*

The Primitive Fathers were certainly not of Mr. *Chandler*'s Mind; who very often appeal to this Mission and Succession of Bishops from the Apostles, as an irrefragable Evidence against all Hereticks, as may be seen in St. *Irenæus*, Disciple of the Disciples of the Apostles, *L.* 4. *C.* 43. "We must obey "those

" thoſe Prieſts, ſays he, that are in the Church, " that have the Succeſſion from the Apoſtles (as we " have ſhew'd) that, together with the Succeſſion " of Epiſcopal Power, have, according to the good " Pleaſure of the Father, received the certain Gift " of Truth. But others that are not of the ori- " ginal Succeſſion, in what Place ſoever they are " aſſembled, to have ſuſpected, either as Hereticks " and of bad Doctrine, or as Schiſmaticks, *&c.*" With whom agrees the ancient and learned *Tertullian*, in his excellent Tract of Preſcriptions againſt Hereſies; where he ſhews, that all Hereticks are convicted by this, that they cannot ſhew a Succeſſion of Paſtors of their Communion from the Apoſtles; *Ch.* 32. " Let them produce, ſays he, the " Origin of their Churches: Let them give us a " Liſt of *their Biſhops*, drawn down by Succeſſion " from the Beginning, ſo that their firſt Biſhop " had either one of the Apoſtles, or an Apoſtolick " Man, who continued always in Communion with " the Apoſtles for his Predeceſſor. For in this " manner do the Apoſtolical Churches verify their " Pedigree; as the Church of *Smyrna* produceth " *Polycarp*, placed there by St. *John*; and the " Church of *Rome Clement*, ordain'd by St. *Peter*. " Let Hereticks counterfeit any thing like this, if " they can." Hence he infers, *Ch.* 37, that ſince the Caſe ſtands thus, we need not Scripture to ſhew, that Hereticks are not to be allow'd to appeal to Scripture; but that we may juſtly ſay to them, *Who are you? When and from whence did you come? What have you to do in my Eſtate, you that are none of mine? I plead Poſſeſſion; my Poſſeſſion is of long ſtanding; 'tis of elder Date; I am Heir of the Apoſtles.*

But if the Fathers often appeal to Apoſtolical Succeſſion in general, they more frequently and more earneſtly

earneſtly appeal to the Succeſſion of Biſhops from *Peter* in the See of *Rome*; as a moſt powerful Argument againſt all Hereſies, by reaſon of the Preeminence of this Apoſtle, to whom Chriſt ſo ſolemnly committed his whole Flock, St. *John* xxi. 15, *&c.* And by reaſon that it was a Matter of Fact, notorious to the whole World; and which none even of the Hereticks then call'd in queſtion, that the Biſhops of that Church were *Peter's* Succeſſors. See St. *Irenæus*, *L.* 3. *C.* 3. St. *Optatus*, *L.* 2. *contra Parmenianum.* St. *Epiphanius*, *Hær.* 27. St. *Auguſtin*, *L. contra Epiſt. Fundamenti*, *C.* 4. *L. de Utilitate Credendi*, *C.* 17. *Epiſt.* 165, *ad Generoſum.* To all theſe Authorities Mr. *Chandler*, for a Reaſon beſt known to himſelf, has offer'd no Anſwer. Some will be apt to ſuſpect, that his Reaſon was, becauſe he had no plauſible Anſwer to offer.

Let us ſee then what he has to object againſt this fifth Mark of the Church, *viz. Succeſſion of Biſhops from the Apoſtles.* 1*ſt*, He tells us, *That the Terms of Salvation and Communion are fix'd by God in the Goſpel of Chriſt; and that a ſincere Compliance with them will ſecure Men of the Bleſſings of Redemption, independent of any Succeſſion of Biſhops and Paſtors.* But one of theſe Terms of Salvation is to hear the true Church, and her Paſtors the Apoſtles and their Succeſſors, St. *Mat.* xviii. 17. St. *Luke* x. 16; to beware of falſe Prophets, St. *Mat.* vii. 15; to take heed of Thieves and Robbers, that enter not in by the Door, but climb up another Way, St. *John* x. 1. And how can they pretend to the Graces annex'd by the Goſpel to Chriſt's Sacraments, who wilfully ſeparate from thoſe to whom alone Chriſt in his Goſpel has given the Power to adminiſter theſe Sacraments?

2*dly*, He tells us, *The Circumſtances of the Chriſtian World muſt be very deplorable, if the Validity of all*

all Administrations in the Church depended on so precarious a Foundation. But he is mistaken: Here is no *precarious Foundation* in the Case. We have Christ's infallible Word for the Continuance of this Succession, even till the End of the World: *Go teach all nations, baptizing, &c. and lo, I am with you always, even till the end of the world*; St. *Mat.* xxviii. 19, 20. Christians then *may know, and be assured*, by Christ's own Word, *that this Succession has never been interrupted.* Besides, the Evidence of the Fact speaks for itself; since these two Things are most evident: *First*, That the Bishops of the Church in the Beginning were establish'd by the Apostles, and the Apostles by Christ. *Secondly*, That the Church has never, in any Age since the Apostles, admitted any for Bishops or Pastors, but those that were ordain'd by other Bishops.

3*dly*, He tells us, that some of the Popes have been guilty of the most execrable Crimes; and therefore that 'tis absurd to suppose, that there could be no true Ministers but such as received a Sanction from them. But is he then in the Opinion of the *Donatists*, that the Efficacy of the Institutions of Christ depends upon the Sanctity of the Ministers? If so, who can be secure in any Communion? If not, what is it to the purpose to tell us, that some Popes have been very wicked? Were the very first and chief Reformers any better?

4*thly*, *How shall we determine the Right*, says he, *when the Popedom was divided, and there were two or three Popes together anathematizing and damning each other?* It was, generally speaking, very easy to determine which was the true Pope, when any Dispute of this Nature was started; but from which soever of them a Bishop derived his Orders, there was never any Doubt of the Validity of the Ordination; and as for the Defect of lawful Mission, it was always

ways ſupplied by the Church, when the Schiſm was extinguiſh'd; and thoſe that had been ordain'd in Schiſm received a Sanction from the undoubted Pope to continue in their Orders.

5*thly*, *Could the Popes of* Rome, ſays he, *prove their regular Succeſſion from the Apoſtles; yet, if they have departed from the Apoſtolick Faith, they are not Chriſtian Biſhops*, &c. True: And therefore mere Succeſſion of Orders, ſuch as the *Arians* and other Hereticks have had, is not ſufficient to make any Society the true Church of Chriſt. So that this Mark, as *Bellarmine* alſo takes Notice, if taken barely by itſelf, is not ſufficient to demonſtrate which Society is the true Church of Chriſt; tho' it ſufficiently demonſtrates which Society is not the true Church of Chriſt, *viz.* Mr. *Chandler*'s Society, and all ſuch as have not this Succeſſion. As to the reſt, we have ſeen already, in what has been ſaid in Vindication of the ſecond Mark of the Church, that Mr. *Chandler* cannot prove, that the Biſhops of *Rome* have ever departed from the Apoſtolick Faith: And what is more, we have an evident Aſſurance from Chriſt's own Words, that there ſhould always be a Succeſſion of Paſtors adhering to the Apoſtolick Faith, St. *Mat.* xxviii. 19, 20. and xvi. 18, which Mr. *Chandler* will not be able anywhere to find out of the *Roman* Communion.

The ſixth Mark of the Church. Agreement in Doctrine with the Fathers and with the ancient Church.

This is the Cardinal's ſixth Mark of the Church; becauſe the true Church of Chriſt muſt be Apoſtolical, not only by a Succeſſion of her Paſtors from the Apoſtles, but alſo by a Succeſſion of Doctrine from them.

Now,

Now, to make the Application of this Mark to the Church in Communion with *Rome*, we might produce innumerable Paſſages, out of the undoubted Works of the Fathers, to demonſtrate their Agreement in Doctrine with modern Catholicks, in all Articles controverted between us and Proteſtants; but, becauſe this Method would be too tedious, and liable to many Cavils, we ſhall take a much more compendious Way to prove, that the Fathers are on the Catholick Side, by the Confeſſions of the moſt learned Proteſtant Divines, join'd to the Contempt with which they have treated theſe great Lights of Antiquity, of which they would never have been guilty, had they not been convinced that the Fathers were no Friends to their Religion.

Firſt, The great Patriarch of the Reformation, the ſtout *Martin Luther*, in many Places, declares againſt the Fathers. *L. de Servo Arbit. T.* II. *Fol.* 480. 2. he ſays, *They were all blind.* And, in his Book againſt King *Henry*, *Tom.* II. *Fol.* 344. that he *cared not a Ruſh if a Thouſand* Auguſtins, *a Thouſand* Cyrians, *a Thouſand of King* Harry's *Churches ſtood againſt him.* And, *Fol.* 347. *I don't concern myſelf what* Ambroſe, Auguſtin, *the Councils, and the Practice of Ages ſay. Nor do I want a King* Harry *for a Maſter to teach me theſe Things, I who knew them ſo well, as to have declared againſt them. So that 'tis a wonderful Folly of Satan thus to oppoſe me with thoſe very Arguments which I impugn.* In fine, to paſs over many other ſuch like Sayings, ſcatter'd up and down his Works, in his *Colloquies*, Ch. 27, 29, 30, he gives this Character of the Writings of the Fathers: "That God's Word of itſelf, "pure, bright and clear, through the Doctrines, "Books and Writings of the Fathers, like Milk "ſtrain'd through a Coal-ſack, is very ſorely dar-"ken'd, falſify'd and ſpoil'd ---That there is great

"Darkneſs

" Darkneſs in the Books of the Fathers concerning " Faith ---- That *Chryſoſtome* was only a Talker " [a Babbler;] *Baſil* a mere Monk; *Cyprian* a weak " Divine; *Tertullian*, amongſt the Church-Teach- " ers, a mere *Carloſtadius* --- That *Bernard* did at- " tribute over-much to Precepts and Free-will --- " That *Macarius*, *Anthony* and *Benedict* brought " apparent Miſchief to the Church with their " Monkery --- That he knew none amongſt the " ancient Teachers of the Church, that he hated " like *Jerome*; for he writeth only of Faſting, of " Meats, of Virginity, *&c.* --- That the Fathers " ſtumbled often, and mingled in their Books ma- " ny impertinent and monkiſh Things --- That the " Apology of *Melanthon* ſurpaſſeth all the Fathers " of the Church, even St. *Auguſtin.*" Such Stuff as this, it ſeems, was his common Table-Talk; and his Friends have publiſh'd it to the World to his eternal Diſgrace.

His Friend and Coadjutor *Melanthon* is ſomething more modeſt; and yet he cannot diſſemble his Sentiment, that the Church, in the third, fourth and fifth Century, in which the Fathers chiefly flouriſh'd, already ſtood much in need of a Proteſtant Reformation; as appears from his Preface to the ſecond Tome of *Luther*'s Work, *Origenica Ætas*, *&c.* And, writing upon 1 *Cor.* iii. [*Quarta Parte Operum*, *p.* 218. *Witemberg. Anno* 1564] he tells his Reader, that the ancient Fathers, *in the very Beginning*, ſtatim initio, *obſcured the Doctrine of the Juſtice of Faith; and multiplied Ceremonies; invented particular Ways of Worſhip; were too hard in commending Celibacy; and introduced an Invocation of the Dead* [Saints] *tho' more modeſt*, as he terms it, than what was afterwards practiſed.

Hence *Illyricus*, and his Aſſociates, the Century-Writers of *Magdeburg*, have, in every Century from the

the Apoſtles, charged, in a manner, all and every one of the Fathers with Popiſh Errors; not ſparing even the 2d Century, in which many of the Diſciples of the Apoſtles were yet alive. "Altho' this Age, "ſay they, Col. 55. [*Baſileæ* 1566] came very near "the Apoſtles time, yet the Doctrine of Chriſt and "the Apoſtles began to be very much obſcured." And in the firſt *Chapter*, *Col.* 1. "Altho' this Age, "which we are now about to treat of, was a lit-"tle more pure, than other following Ages: Yet "one may ſee, how dreadfully the Enemy of Man-"kind, and the Father of all Lies, as ſoon as the "Apoſtles were gone, preſumed not only to at-"tack the Church with cruel Perſecutions, but alſo "to corrupt her Purity with moſt filthy Hereſies. "So far as to inſpire certain unſound Opinions into "Perſons, that had no mean Place amongſt the true "Doctors: Even to that degree, as to begin at the "very firſt to obſcure the chief Article of all, *viz.* "of Man's Juſtification." What a Pity, that theſe Men did not live in that Age! What a Pity, that the Apoſtles took not more Care to inſtruct their Diſciples better!

Calvin's *Inſtitutions* bear evident Teſtimony of his being in the like Sentiments, in thoſe many Places, where he is ſo free in cenſuring Antiquity. As in the Article of the *Euchariſtick Sacrifice*, *L.* 4. *Inſt. C.* 8. *Num.* 11. Of the *Reſervation of the Sacrament for the Sick*, *L.* 4. *C.* 17. *N.* 39. Of *Prayers for the Dead*, *L.* 3. *C.* 5. *N.* 10. Of *Penances and Satisfactions*, *L.* 3. *C.* 3. *N.* 16, and *C.* 4. *N.* 38. Of *Monaſtick Vows*, *L.* 4. *C.* 13. *N.* 16. Of the *Vow of Continency*, *ibidem. N.* 17. Of the *Celibacy of the Clergy*, *L.* 4. *C.* 12. *N.* 27. Of *Free-will*, *L.* 2. *C.* 2. *N.* 4, *&c.*

Peter

Peter Martyr, the grand Reformer of *England*, is of the ſame Sentiments, as to the Authority of the Fathers, as the Reader may ſee in his Book of *Vows and Celibacy*, written againſt Dr. *Smith* [*Baſileæ* 1559] where, after having labour'd hard to leſſen the Credit of the Fathers, he concludes, *p.* 476. *As long as we ſhall ſtick by Councils and Fathers; ſo long ſhall we remain in the ſame Errors, viz.* of Popery.

And Mr. *Whitaker*, in his Book againſt the Jeſuit *Duræus*, p. 423 [*London* 1583] tells him, *Your Popiſh Religion is patch'd up of the Errors of the Fathers.*

With whom agrees Dr. *Humfreys* in *Jewel's Life* [*London* 1573, *p.* 212.] where he cenſures this Hector of our *Engliſh* Proteſtants for appealing to the Councils and Fathers. "He allowed too much, "ſays he; he both gave you [Papiſts] too great "an Advantage, and was too hard upon himſelf. "For that letting alone the Means, by which he "might with greater Eaſe and Strength have main-"tain'd his Cauſe, he diſarm'd, in a manner, both "himſelf and the Church."

He thinks however, his Intention excuſable, of ſtabbing us with the Teſtimonies of *our own Fathers* (ſo he calls them) *as with our own Sword.* He adds a little after, that *'tis the Demand of the Saints* [he ſpeaks of Proteſtant Saints, who never had a Being upon Earth] *what Buſineſs have we with Fathers, with Fleſh and Blood?*

Hence Archbiſhop *Whitgift*, in his *Defence againſt the Puritan* Thomas Cartwright [*London* 1574] *Tract.* 8. *p.* 473. "How greatly were al-"moſt all the Biſhops and learned Writers of the "*Greek* Church, yea, and the *Latines* alſo, for "the moſt part ſpotted with Doctrines of *Free-"will*, of *Merits*, of *Invocation of Saints*, and

"ſuch

" such like? Surely, you are not able to reckon " in any Age since the Apostles time, any Compa- " ny of Bishops, that taught and held so found and " perfect a Doctrine in all Points, as the Bishops " of *England* do at this Time." Thus do these Gentlemen glory, to have reform'd the Doctrine, even of the purest Ages of the Church.

And indeed there was need enough of such a Reformation, if what Mr. *Napier* writes upon the Revelation be true, *viz.* " That from the Year of " Christ 316, the Antichristian and Papal Reign " hath begun, reigning universally, and without " any debatable Contradiction, 1260 Years." *Propos.* 37. *p.* 68. To which he adds, *p.* 191, that during the second and third Age also, *the true Temple of God and Light of the Gospel was obscured by the* Roman *Antichrist himself.*

From all which, and many other such like Testimonies of Protestants, it plainly appears, on which Side of the Question they judged the Fathers to have been. I shall conclude, with one Testimony more, *viz.* that of *Andrew Dudith*, who, from a Catholick Bishop, became a *Calvinist* and a great Friend of *Beza*; and, from a *Calvinist*, if my Author [*Morery*] deceives me not, became a *Socinian.* This Man, in his Epistle to *Beza*, as his Words are related by *Beza* himself, in the first of his *Theological Epistles* [*Geneva* 1575] writes thus. " Al- " tho' many horrible Doctrines are defended in the " Church of *Rome* [so he is pleased to judge them] " yet this Church is not rent in pieces by so ma- " ny Dissensions (as the Protestants are.) At the " same time she has the plausible Appearance of " venerable Antiquity, of ordinary Succession, of " perpetual Consent: And if that be the Truth, " which the ancient Fathers, with mutual Con- " sent, have profess'd, it must be own'd, it is

" wholly

" wholly on the Papiſts ſide." So far from the Confeſſion of Adverſaries, of the Agreement of the ancient Church, and of the holy Fathers with the preſent Catholick Church.

For a further Demonſtration of this Truth, we ſhall add ſome few Reflections, which will ſuffice to convince every diligent Inquirer after Truth, that the ancient Fathers in their Principles could not poſſibly be Proteſtants. *1ſt*, Becauſe, as we have ſeen from Mr. *Chandler* himſelf, in this very *Sermon*, the Fathers of the third Age, at leaſt, and downwards, were cloſe Abettors of thoſe very Doctrines and Practices, which Proteſtants from their firſt ſetting out, have moſt earneſtly proteſted againſt as idolatrous and ſuperſtitious. *2dly*, Becauſe the Fathers and the ancient Church, have condemn'd for Hereſy many Doctrines of Proteſtants; as may be ſeen in the *Catalogue of Hereticks*, publiſhed by St. *Epiphanius*, St. *Philaſtrius*, and St. *Auguſtine*, and in the Books of St. *Jerome* againſt *Jovinianus* and *Vigilantius*: How then is it likely, that the Fathers ſhould embrace a Religion, which they expreſly condemn for Hereſy? *3dly*, Becauſe the Principles upon which the Fathers have rejected all ancient Hereſies, and the Arguments, which they have chiefly inſiſted upon in their Writings againſt them, are the ſelf-ſame which we employ againſt Proteſtants. Such as *Antiquity*, the *Conſent of Nations*, *Apoſtolical Succeſſion* and *lawful Miſſion*, *Communion with St.* Peter's *Chair*, the Name of *Catholick*, *&c.* as may be ſeen in *Tertullian*'s Book of *Preſcriptions*, *Vincent* of *Lerines* his *Commonitorium*, St. *Auguſtine*'s Book againſt the *Epiſtle* of *Manichæus*, St. *Jerome*'s *Dialogue* againſt the *Luciferians*, *&c.* Therefore the Fathers, without being evidently condemn'd by themſelves, could never become Proteſtants. *4thly*, Becauſe the ancient Catholick Church

Church insisted no less upon her Authority, in finally determining Controversies of Religion, than the Church in Communion with *Rome* does at present: Nor did she ever permit Sectaries to appeal from her Decisions to the Letter of the Scripture, taken according to their own private Interpretation, but obliged them to stand to her Judgment: As evidently appears in the Case of the *Arians*, and other ancient Hereticks, who no less pretended to plain Scripture, than Protestants do now-a-days. Therefore the ancient Church, in her Principles and Practices, was directly opposite to Protestancy, in maintaining that, which, according to Mr. *Chandler*, *p.* 50, is *the Foundation and very Essence of Popery*, and utterly condemning that Liberty of thinking, which is *the Foundation and very Essence* of Protestancy.

To all which we may add, that Catholicks, and not Protestants, shew by their Behaviour, that they are the true Children of the ancient Fathers, in having a far greater Regard to their Authority; in obliging themselves, even in their solemn Profession of Faith, never to take or interpret the Scriptures contrary to their unanimous Consent; in paying a greater Veneration to their Memory; in receiving, without Exception, all the Decisions of the ancient Church, and of all past General Councils, *&c.* And can any one imagine after all, that this *Antiquity*, which we prize so much, and which Protestants contemn, is of their Side, and not of ours. But they flatter themselves, that they shew, at least, a Respect to the Scripture, in appealing to that alone. But here is the Mistake; for whilst they will uot stand to the Scripture, as interpreted by the Church, or by the holy Fathers, or any otherwise than as interpreted by themselves; 'tis not the Scripture, but themselves, which they appeal to.

To

To this ſixth Mark, Mr. *Chandler* anſwers nothing; but only refers to what he had ſaid before to the ſecond Mark, where we have already conſider'd and anſwer'd all his Objections.

The ſeventh Mark of the Church. The Union of all its Members amongſt themſelves, and with their viſible Head.

That the true Church of Chriſt is always *one*, and can be *but one*, in her Faith and Communion; appears from many Texts of Scripture. *Song of Solomon* vi. 9, 10. *My dove, my undefiled is* BUT ONE----*Fair as the moon, clear as the ſun, terrible as an army with banners.* St. *John* x. 16. *Other ſheep I have, which are not of this fold* [*viz.* the *Gentiles*, who were then divided from the *Jews*] *them alſo I muſt bring, and they ſhall hear my voice, and there ſhall be* ONE FOLD AND ONE SHEPHERD. *Epheſ.* iv. 4, 5. *There is* ONE BODY, *and* ONE SPIRIT, *as you are called in* ONE HOPE *of your calling,* ONE LORD, ONE FAITH, ONE BAPTISM. Nor could the Church or Kingdom of Chriſt, as we have already taken Notice, long ſubſiſt without this Unity: For *every kingdom divided againſt itſelf is brought to deſolation, and every city or houſe divided againſt itſelf ſhall not ſtand.* St. *Mat.* xii. 25.

Hence, where this *Unity* is wanting, 'tis a *certain* Mark, that there is not the Church of Chriſt; tho' we are willing to allow Mr. *Chandler*, that 'tis not always a *certain* Mark, that every Society, whoſe Members are well cemented together, muſt conſequently be the true Church of Chriſt. For this Note, tho' it be a very probable Argument of Truth, when it is found in ſo great a Society, and ſo vaſtly ſpread, as is the Catholick Church; is not

always ſo, when found only in ſome ſmall Sect in only one Nation, and that but lately ſtarted up. This Union therefore is a Property of the true Church, in ſuch manner, that the true Church is never without it; and conſequently, by the want of it, we may demonſtrate, where the Church of Chriſt is not. Tho' we cannot always demonſtratively prove, that this particular Society is the true Church, becaue it is *one*.

Hence, that Syſtem of modern Proteſtants muſt fall to the Ground, who maintain, that the Catholick or Univerſal Church of Chriſt, is not in one only Communion; but is a Collection of many diſagreeing Sects, divided from each other both in Faith and Communion. For here is no Unity; and conſequently, this cannot be the true Scheme of the Church of Chriſt.

Hence again, the whole Collection of Proteſtant Sects cannot be the true Church of Chriſt for the ſame Reaſon. Becauſe they don't communicate one with another. *Luther*, to his dying Day, look'd upon the *Zuinglians*, and all that denied the real Preſence, as Hereticks and Aliens from the Church of God [See his *leſſer Confeſſion*, and his *Theſes* againſt the *Lovaniſts*, *Theſ.* 28. *T.* 7. *Fol.* 503. 2.] His Followers have inherited to this Day the ſame Notions: The Church of *England* Proteſtants look upon the Diſſenters as Schiſmaticks; and the Diſſenters avoid the Communion of the eſtabliſh'd Church, as not ſufficiently purged from Superſtition and Idolatry. Can this be the *one Fold* of Chriſt?

Nay, take any one Sect or Denomination of Proteſtants, and you will find, that there is no ſuch thing as Unity of Faith amongſt them, or any Agreement in their Syſtem, either with one another, or with the firſt Authors of their Sect. Inſomuch that, as Experience teaches, if you go to conſult any

any two Miniſters, 'tis great odds, they don't both agree throughout in their Notions of Religion; and neither one nor the other with the firſt Reformers, whoſe Syſtem they have all forſaken.

And what wonder, that it ſhould be ſo with modern Proteſtants, ſince the very Apoſtles of the Reformation, at their very firſt ſetting out, took quite oppoſite Ways, and began with condemning and anathematizing one another. Witneſs the Quarrels of *Luther* with *Carloſtadius*, *Zuinglius* and *Ecolampadius*. And the Books of the Divines of *Zurich* againſt *Luther*. Witneſs the Writings of *Calvin* againſt *Weſtphalus*, and other *Lutherans*. And thoſe of *Weſtphalus*, *Heſhuſius*, *Schluſſelberg*, and others againſt *Calvin*. Witneſs in the Beginning of the *Engliſh* Reformation, the manifold Contentions about the *Common-Prayer Book*, the Bickerings of *Ridley* and *Hooper*, the Oppoſitions of the *Puritans* and *Browniſts*, &c. If the Apoſtles of Chriſt had ſet out in this manner, condemning one another's Doctrine, and eſtabliſhing quite oppoſite Sects or Communions; we ſhould have had little reaſon to have thought, that God had any Hand in their Undertaking.

But how is it then with the Catholick Church? Why ſhe is *one*, by the Union of all her Children in *one* Faith, and *one* uniform Profeſſion of Faith, unalterable and inviolable, *viz.* that publiſh'd by *Pius* IV; in maintaining every Article whereof all Catholicks throughout the World unanimouſly conſpire. She is *one* by the Union of all her Children in *one* Communion. And for the maintaining of this *one* Faith and *one* Communion, ſhe has *one* viſible Head, and is guided by *one* Church-Authority, to which all her Children muſt aſſent; and by which all Diſturbers of Unity, and Innovators in Faith are cut off from her Society.

So that the Catholick Church, in Point of Unity, has clearly many Advantages above Proteſtants. 1*ſt*, Becauſe all Catholicks agree in one Confeſſion, or Profeſſion of Faith: Proteſtant Churches could never yet agree in any one ſuch Confeſſion. 2*dly*, Becauſe all Catholicks, however ſpread throughout the World, are in *one* and the ſame Communion: Proteſtants are divided, and will not communicate one with another. 3*dly*, Becauſe all Catholicks have *one* viſible Head of the Church, *one* Apoſtolick See, the Center of *Unity*, to which all are ſubject, and in which all are united. Proteſtants, as the learned Sir *Edwin Sandys* long ago complain'd, [*Relation of the Religions of the Weſt*] *are as ſevered or rather ſcattered Troops, each drawing adverſe Way, without any Means to pacify their Quarrels; no Patriarch, one or more to have a common Superintendence or Care of their Churches, for Correſpondence and Unity: No ordinary Way to aſſemble a General Council of their Part, &c.* 4*thly*, Becauſe Catholicks embrace a *Rule of Faith*, which muſt needs maintain them in *Unity*, viz. *The Word of God*, as interpreted to them by the Church, to whoſe Authority they all hold themſelves obliged to ſubmit. So that if any Diſpute ariſe, when once the Church interpoſes her Judgment, whoſoever preſumes to diſſent is no longer looked upon by Catholicks as one of their Society, but as a Heretick and a Schiſmatick. Proteſtants, on the other ſide, maintain a *Rule of Faith*, which conſidering human Weakneſs, is inconſiſtent with *Unity* in Religion, and cannot but be a perpetual Source of endleſs Diviſions. Such is the *Scripture* or *Word of God*; as interpreted by each one's private Judgment. For when Proteſtants appeal to Scripture as *the only Rule of Faith*, they don't mean the Scripture as interpreted to them by the Church, for if they had ſteer'd

by

by this Rule, their Reformation would have been ſtifled in the very Cradle; much leſs do they mean the Scripture, as interpreted by any particular Miniſter or Preacher; but as interpreted by every Chriſtian of ſound Judgment, who has, according to the Principles of the Reformation, a Right to interpret it for himſelf, and is no more obliged to follow the Interpretation of *Luther*, for Example, or *Calvin*, or any other Divine, Synod or Church, if their Interpretation ſeems not to him agreeable to the true meaning of God's Word, than they were obliged to follow the Interpretation of the Catholick Church. Whoſoever diſallows of this *truly Proteſtant* Rule of Faith, muſt condemn the Reformation begun by a ſingle Man, in Oppoſition to the whole World: And whoſoever maintains this Rule, muſt conſequently allow all thoſe that ſteer by it, to be *true Proteſtants*, let their Principles in Religion be what they will; nay, tho' there were not two of them all that agreed in any one ſingle Article, except this taking of the *Bible alone*, as interpreted by themſelves, for their Rule of Faith. Which indeed is the only Article in which they all agree; and the Source of all their Diſagreements: So that there can be no Hopes of their ever being united in *one* Body, as long as they follow this Rule of Faith. So much have Catholicks the Advantage over Proteſtants in this Point of *Unity*, which is ſet down in the *Nicene* Creed for one of the Characters of the true Church. Let us ſee what Mr. *Chandler* has to object againſt this Mark, and againſt the application of it to the Catholick Church.

1*ſt*, He ſays, if the Cardinal means by *the Union of the Members amongſt themſelves*, their being called by any other common Name than that of Chriſt, St. *Paul* has given this as one Mark of Schiſm, *&c. viz.* 1 *Cor.* i. 12. The Cardinal to be ſure meant no ſuch thing, who gives it for the firſt Mark of

the Church, that her Children admit of no other Name, but that of *Christians* and *Catholicks*. But why does not Mr. *Chandler* take Notice, that he here condemns himself and all his Brethren, who are call'd by another Name, *viz.* that of *Protestants*. What he adds, of the Title of *Universal Bishop*, is mere trifling, and has been answer'd already.

2*dly*, He objects, that Persons may conspire together in Evil: Witness *Psalm* ii. 2. Witness the Agreement that has been found amongst Hereticks and Infidels: Therefore, mere Union of Persons one with another, is no Note of Truth and Righteousness. This we shall not deny; because, as we have lately seen at *Salters-Hall*, Men of very different Principles one from another, may for their private Ends *unite* together against the Truth: And such has commonly been the Union of Infidels against Christ, and of Hereticks against the Church, which they have always look'd upon as their common Enemy, and therefore have join'd together to attack her; tho' at other times, they have with no less Fury fallen upon one another. In a word, we have already granted, that Unity is not always a certain Mark of the true Church; tho' the want of it be a certain Mark of a false Church.

3*dly*, He objects, that the Church of *Rome* has maintain'd the Union of her Members, by Violence and Antichristian Methods. But this has not so much as the Appearance of Truth; because, both Reason and Experience demonstrate, that however Violence may sometimes make People dissemble in Matters of Religion, it can never command their Belief, much less could it maintain so many Millions, for so many Ages in Unity; because whatever is violent, is not firm or durable. *Violenta nullus Imperia continuit diu.* Besides, 'tis visible, that Catholicks are closely united one with another

another in Faith and Communion, even in those Countries, where they are kept under by Persecution, no less than where their Religion is most predominant.

His other Objections tend to persuade his Readers, that there is no Unity amongst the Members of the Church in Communion with *Rome*. To this End he alledges *Stephen* VI's Proceedings, with relation to his Predecessor *Formosus*. But how does this make any thing to his Purpose? Since here was no Division in Faith or Communion; but only a Judgment exercised by an Invader of the Popedom upon his deceased Predecessor. A Judgment, uncanonical, 'tis true, and violent, and therefore it was afterwards annulled, not by *Romanus* (as Mr. *Chandler* will have it) but by *John* IX, in a Synod at *Ravenna*. Nor do we find, whatever other evil Consequence it might have, that it ever caus'd a Schism, or Breach of Unity in the Church.

He objects also the Divisions that have ensued, when there have been two or more Pretenders to the Papacy. But this again, is as little to the purpose. Because in these Cases, the Anti-popes and their Adherents (except they were excused by invincible Ignorance) were really Schismaticks, and consequently ceas'd to be any Part of the Catholick Church, from which by Schism they were cut off. I say, *except they were excused by invincible Ignorance*, which probably was the Case, when *Clement* VII was chosen in Opposition to *Urban* VI. At which time, the Right on both Sides was so doubtful, that we may well believe, that neither Side was guilty of formal Schism.

As to other Differences amongst Catholick Divines (which he would have his credulous Readers believe to be not less, nor in Matters of less Importance than those amongst Protestants.) It may

ſuffice to remark theſe two Things: *Firſt*, That theſe Differences are never in Matters decided by the Church; and conſequently are only in Matters of Opinion, never in Matters of Faith. *2dly*, That theſe Differences make no Breach of Communion, and conſequently divide not the Unity of the Church. Can Proteſtants ſay as much of the Differences that are amongſt them; which have ſplit their Church into ſo many jarring Sects, which have no Communion one with another?

But whilſt Mr. *Chandler* pretends to reckon up the Differences, which have been found amongſt our Divines, he is ſtrangely and ſhamefully out, when he tells us, that in the Diſpute, whether the ſupreme Power reſides in a General Council, or in the Pope; the Synod of *Conſtance* determined for the Council, and that of *Trent* for the Pope. 'Tis certain, the Council of *Trent* determined nothing at all in the Caſe. As he may learn from his Succeſſor Mr. *Neal*. *Sermon, Salters-Hall*, p. 4.

The eighth Mark of the Church. Sanctity of Doctrine.

This is the Cardinal's 8th Mark of the Church, and the laſt, which Mr. *Chandler*, in his Sermon, thinks fit to take Notice of. 'Tis needleſs to prove, that this Note muſt be inſeparable from the Church of Chriſt; becauſe the Church, according to Scripture and Creed, is always *Holy*; which ſhe would not be, were not her Doctrine *Holy*. Hence Mr. *Chandler* does not deny, but that *the true Church of Chriſt, in all Ages and Nations, hath a juſt Title to the Character of* Holy, which he does not think ſhe could have, had ſhe departed from the Purity of the Chriſtian Profeſſion, and this he

he takes to be the Caſe with the Church of *Rome*: And ſo indeed it muſt have been with all Churches upon Earth before the Reformation, if *Proteſtancy*, according to Mr. *Chandler*'s Scheme, be the Purity of the Chriſtian Profeſſion. For where was this Proteſtancy to be found 300 Years ago? Where was then at that time the true Church of Chriſt, which hath always, according to Mr. *Chandler*, a juſt Title to the Character of *Holy*?

But let us ſee, what he objects againſt the Church in Communion with *Rome*, in order to make out, that her Doctrine is not *Holy*. *Firſt*, He objects againſt the Doctrine of the Pope's Supremacy, that 'tis not a Doctrine *of Godlineſs, but of Gain, and hath been actually abuſed to the moſt enormous Immoralities*, p. 40, 41. Theſe Gentlemen are ever harping upon this String of Abuſes, as the beſt Pretext to bring in their beloved Anarchy; but this way of arguing will not take with Men of Senſe, who know, that as long as Men will be Men, there can be nothing ſo ſacred, even in the moſt divine Inſtitutions, but what has been, and will be abuſed. But muſt then the juſt Uſe of that Power, which God has given to his Miniſters and Vicegerents, either in Church or State, be condemn'd, becauſe too many Magiſtrates, as well as Prelates, have abuſed their Authority? If ſo, farewel Kings as well as Popes. In the mean time, 'tis viſible, that it is nothing diſagreeable to Godlineſs, that there ſhould be one chief Paſtor and Vicar of Chriſt in his Church upon Earth; as by divine Inſtitution there was one chief Prieſt in the Synagogue; and as there is one King in every Kingdom, one Maſter in every Family, *&c.* And all this for the maintaing Unity, Order, and due Subordination, and avoiding Anarchy and Confuſion. And that this was the Inſtitution of Chriſt,

appears by the Commiſſion given to *Peter* to feed and rule [ποιμαίνειν, St. *John* xxi. 16.] all his Sheep without Exception or Limitation; which muſt needs imply his whole Flock, which is his whole Church. So that 'tis not true, that this is an impious Invaſion of Chriſt's Prerogative; who indeed is the Head of the univerſal Church, in ſuch a manner as no one elſe can be; as he is alſo the Head of every particular Church or Congregation of the Faithful, of every Kingdom, of every Family; and yet is pleas'd, that there ſhould be in all theſe, a *miniſterial Head*, a Paſtor in every Church, a King in every Kingdom, a Maſter in every Family, by way of his Deputy. And thus he appointed St. *Peter* his Deputy in the Church, when he gave him the Keys of his Kingdom, &c. St. *Mat.* xvi. 19. And that the Biſhops of *Rome* are the Succeſſors of St. *Peter* in this Commiſſion, is the conſtant Tradition of the Fathers; as may be ſeen in a Book entitled, *The true Church of Chriſt ſhewed by concurrent Teſtimonies of Scripture and Primitive Tradition*, Part the 3d.

2*dly*, He objects, that the Church in Communion with *Rome*, is guilty of *as ſordid an Idolatry as ever was practiſed by the Heathens*, p. 41. The Aſſertion is very extraordinary; and therefore we might have expected ſome Proof: But it ſeems we are to take his bare Word for a Proof, and believe upon his confident Aſſeveration, that they, who believe and adore one only true and living God, are as much Idolaters as the Heathens, who believed and adored many Gods: That 'tis as much Idolatry to ſerve the true God in that way, that he was ſerved by all Chriſtendom for above a thouſand Years, as it was in the Heathens to worſhip *Jupiter*, or *Baal*, or the *Sun*, inſtead of the true God: That to deſire the Prayers of the Angels or Saints, and to have a Veneration for theſe Miniſters and Servants

vants of the living God for his ſake, is no leſs Idolatry, than to pray or offer Sacrifice to *Bacchus* or *Venus*: That to believe the Son of God really preſent in the bleſſed Sacrament, and in conſequence of that Belief to worſhip him there, is no better than worſhipping the Devil: That to value or reſpect the Pictures or Images of Chriſt, for the Sake of the Perſon repreſented by them, is as bad as paying the higheſt of all Honours, even that of Sacrifice to the Images of Calves and Rams. Infine, that to have a relative and inferior Veneration for the Bodies or Bones of the Saints, which when living were the Temples of God, and by which, when dead, God has raiſed the dead to Life [2 *Kings* xiii. 21.] and wrought innumerable Miracles, [See St. *Auguſtin*, *City of God. L.* 22. *C.* 8.] is as ſordid an Idolatry, as the Heathens worſhipping for Gods, unclean Animals and creeping Things. But what will not People advance, when they have loſt the Love of Truth? As for what he adds, that by the Law of *Moſes*, the Perſon that had touched a dead Body, was deemed unclean; he knew, was altogether impertinent to Chriſtians: And therefore I ſhall take no Notice of it. No more than I ſhall of what follows, where he pretends to have ſeen divine Adoration paid to a Bone; ſince I am convinced, that he has ſeen no ſuch Thing. But it ſeems, according to theſe Gentlemen, to kiſs a Thing religiouſly, which was the higheſt Honour he ſaw ſhewed to this Relick, is giving divine Adoration [*Hughes's Sermon*, p. 53.] So that henceforward, we muſt take Care how we kiſs the Bible, leſt theſe Gentlemen impeach us of Idolatry.

3*dly*, He objects, that the Doctrine of Tranſubſtantiation is *a Mixture of Abſurdity, Contradiction and Blaſphemy*, p. 42. But we have already ſeen, that

that the Account which he here gives of Tranſubſtantiation is ſhamefully inſincere. And, perhaps, if he found it conſiſtent with his Intereſt to ſpeak out, he would pretend, with the *Socinians*, to find as much Abſurdity, Contradiction and Blaſphemy in the Doctrine of the Trinity, or the Incarnation, as in that of Tranſubſtantiation. But to theſe Gentlemen, that pretend to ſet Bounds to the Power of the Almighty, or to fathom the bottomleſs Depth of his incomprehenſible Myſteries, by the ſhort Line and Plummet of human Reaſon; we may anſwer in the Words of Chriſt to the *Sadducees*, who denied the Reſurrection, St. *Mat.* xxii. 29. *You do err, not knowing the ſcriptures, nor the power of God.* For, as the ſame Saviour of our Souls aſſures us, St. *Mark* x. 27. with relation to a Camel's paſſing through the Eye of a Needle, *With men this is impoſſible, but not with God; for with God all things are poſſible.*

4*thly*, He objects, that *the Doctrines of Purgatory, private Maſſes, auricular Confeſſion, prieſtly Abſolution, Penances and Satisfactions, venial Sins, and the like*, are *all evidently calculated to promote the Practice of Sin, and render Men eaſy in the Commiſſion of it*; *p.* 42, 43. But here again we are to take his Word for what he advances, without the leaſt Offer of a Proof; which every one is not diſpoſed to do, in Matters of leſs Conſequence, how much leſs when he advances ſuch *Paradoxes*. For is it not indeed a *Paradox* to ſay, that we encourage Men to Sin when we teach them, that there is no Sin ſo ſmall, but that, if it be not expiated in this Life by a ſincere Repentance, it muſt and will be rigorouſly puniſh'd in another Life; which is the very Doctrine of Purgatory? Is it not a Paradox to ſay, that the Uſe of private Maſſes, by which the Euchariſtick Sacrifice is ſo often repeated, and Chriſt's

Death

Death daily commemorated, to the great Increaſe of the Devotion of the Faithful, is calculated to make Men eaſy in the Commiſſion of Sin? Again; is it not a Paradox to ſay, that auricular Confeſſion, prieſtly Abſolution and Penances, which, as both Reaſon and Experience convince us, are a great Bridle to reſtrain Perſons from Sin; are only calculated to make Men eaſy in the Commiſſion of it? Nor am I leſs at a Loſs to underſtand how the Doctrine of *venial Sins*, *i. e.* the Doctrine which teaches that ſome Sins are ſo ſmall, either through the Levity of the Matter, as for want of full Deliberation and Conſent, as not to incur the Guilt of eternal Torments in Hell; ſhould be any Encouragement to Sin. I ſhould rather think the oppoſite Doctrine of the Reformers, who even taught that the beſt Works are mortal Sins, ſhould be a Diſcouragement to all that is good, and conſequently ſhould promote the Practice of Sin; the more, becauſe it was join'd to that other Doctrine, that if they did but believe, no Sins could damn them; which, as we have ſeen, was *Luther*'s Doctrine, *Tom.* II. *Fol.* 171. 2. Or, if they were once juſtified, however great Sins they might afterwards fall into, they ſhould ſtill remain juſt, and be certainly ſaved; which was the Doctrine of *Calvin*, *Antidot. Conc. Trident. in Seſſ.* 16. *Cap.* 13 & 14. *Inſtit. L.* 3. *C.* 2. *Num.* 16, *&c.* 24. *Opuſc. p.* 185.

As for what Mr. *Chandler* adds, without Proof, that theſe Doctrines are calculated for the Church's Gain, is both uncharitable and unjuſt. It ſtrikes not ſo much at the preſent Profeſſors of the Catholick Faith, who are acknowledg'd to have received theſe Doctrines from their Forefathers for many Ages, as it does at the Primitive Chriſtians, who moſt certainly practiſed praying for the Dead, Confeſſion, Abſolution, Penances, *&c.* 'Tis the ſame as if a

Deiſt,

Deiſt ſhould ſay, that the Ordinances of the Law of *Moſes* concerning Sacrifices, offering of the Firſt-fruits, *&c.* were only calculated for the Gain of the Prieſthood; or, as if a Quaker ſhould object, that the Doctrine of Baptiſm, the ſetting apart Miniſters for preaching God's Word, the paying of Tithes, *&c.* was all Prieſtcraft.

But there is ſomething very ſingular in what Mr. *Chandler* writes in the Cloſe of his Objections againſt this eighth Note, when he tells us, that he and his Brethren *are as ſure, that* Catholicks *have corrupted the Simplicity of the Chriſtian Faith, and the Purity of the Goſpel-Worſhip, as they are* ſure *that the Scriptures are the infallible Word of God*, p. 43. It ſeems then, that tho' the Church of Chriſt, according to theſe Gentlemen, neither is, nor ever was *infallible*, in interpreting the Word of God; yet they themſelves are infallible; and that too in the underſtanding and interpreting of Texts, which they take quite contrary to that Senſe in which the generality of Chriſtians, even by their own Confeſſion, for many Ages, underſtood and interpreted them; and in which the greateſt Part of Chriſtendom, and in it *many* Men of *exquiſite Learning*, *many truly pious and devout* [*Harris*'s Serm. *p.* 41.] to this Day underſtand them. And yet Mr. *Chandler* is as *infallibly* certain, that all theſe were and are miſtaken, and that he interprets the Scripture right, as he is certain, that the Scripture is the infallible Word of God; which is to ſay, that he is no leſs certain, that the Holy Ghoſt has directed him in the underſtanding of the Scriptures, than he is certain, that he directed the ſacred Penmen in the writing of them. Strange Preſumption! thus to arrogate to himſelf an Infallibility which he denies to the Church of Chriſt.

But perhaps he may come off, by ſaying, that he does not pretend to be infallibly certain, that the Scrip-

Scripture is the infallible Word of God. Nor indeed can I ſee from whence he, or any other Proteſtant, can pretend to have any ſuch Certainty. Not from the Scripture itſelf, which they make their *only Rule of Faith*; becauſe the Scripture nowhere tells them, that this particular Set of Books, which makes up the Proteſtant Canon, is the infallible Word of God. And if the Scripture had told them ſo, and told them withal, that theſe Books ſhould never be corrupted; this would not ſuffice to give them an infallible Certainty; unleſs they were firſt aſſured, that this Paſſage, which affirm'd, that theſe Books were the pure Word of God, was itſelf of divine Authority. And how ſhould they be aſſured of this? If they appeal to Church-Authority, or to Tradition, neither one nor the other is, according to their Principles, capable of grounding an infallible Certainty: Eſpecially ſince the Church, for the four or five firſt Centuries, was not agreed concerning the Canon of the Scriptures; and many even of the Orthodox Chriſtians call'd in queſtion ſome Books which Proteſtants receive; for inſtance, the *Epiſtle to the Hebrews* and the *Revelation*; upon which latter Mr. *Chandler* lays ſo much Streſs, that, out of the fifteen Scripture-Notes which he oppoſes in the Concluſion of his ſecond Treatiſe to *Bellarmine's* fifteen Marks of the Church, ten of them are taken out of the *Revelation*; which, nevertheleſs, as we learn from St. *Jerome*, *Epiſt.* 129 [*Baſil. Anno* 1565.] and St. *Amphilochius* [*In Iambis ad Seleucum*] was rejected by the greateſt part of the Eaſtern Churches; as it is at preſent by the *Lutherans*. So that we may make the ſame Reply to Mr. *Chandler*, which St. *Auguſtin* made to the *Manichæans* objecting to him the Goſpel, *L. contra Epiſt. Fundam. C.* 4 & 5. *For my part*, ſays he, *I would not believe the Goſpel* [much leſs the *Revelation*]

tion] *if I were not moved by the Authority of the Catholick Church. As then I ſubmitted to this Authority, when I was told to believe the Goſpel, why ſhould I not ſubmit to the ſame, when I am told not to believe* Manichæus? *Chuſe whether you pleaſe. If you ſay, believe the Catholicks; they tell me, that I muſt not give any Credit to you: Therefore, if I believe them, I cannot believe you. If you forbid me to believe the Catholicks, you take an ill Courſe to alledge the Goſpel, in order to bring me over to the* Manichæan *Faith; becauſe I believed the Goſpel itſelf upon the Recommendation of Catholicks ---- Wherefore, if you will bring me a Reaſon, ſet the Goſpel aſide; but if you will ſtick to the Goſpel, I muſt ſtick to them, by whoſe Command I believed the Goſpel; and as they alſo command me, I muſt not believe you. Now, if you could find in the Goſpel ſomething undeniably evident for the Apoſtleſhip of* Manichæus, *you would indeed weaken to me the Authority of Catholicks, who bid me not to believe you; the Conſequence of which would be, that I ſhould no longer be able to believe the Goſpel.* So far St. *Auguſtin* to the *Manichæans*; and the ſame way we may anſwer Mr. *Chandler*. So that tho' no Catholick need to apprehend his Arguments from the *Revelation*, which are all very harmleſs, and not one of them touches the Church of *Rome*; yet, ſince he will not admit the Deciſion of the Church to be a ſufficient Ground for maintaining the divine Authority of this or any other Book, we muſt be ſo troubleſome, as to urge him to give us his Reaſons and Motives upon which he builds his Certainty, that this Book, and every one of the others, which are contain'd in the Proteſtant Canon, are the pure Word of God. If he alledges the Miracles of Chriſt and his Apoſtles, we don't find, that any one of theſe was wrought to prove, that the *Revelation* was written by St. *John*; or that it contains

nothing

nothing but the pure Word of God; or that the *Epiſtle to the Hebrews* is of divine Authority, *&c.* Nor indeed do we find that any of the Miracles of Chriſt and his Apoſtles, recorded in holy Writ, bear Teſtimony to the divine Authority of the Records, in which theſe ſame Miracles are regiſter'd (which were not written till many Years afterwards) but only to the Divinity of Chriſt, and the Truth of his unwritten Doctrine. If Mr. *Chandler* alledges, for his Grounds, the Light, Energy, Piety, *&c.* which he finds in theſe Books; this cannot be diſcover'd in every Book of the Proteſtant Canon, much leſs in every Part of every Book; and is found with greater Advantage in ſome Books which they reject, than in ſome Books which they admit; for inſtance, in the Books of *Eccleſiaſticus* and *Wiſdom*, more than in the *Song of Solomon* and *Eſther*; in which, as they are read in the Proteſtant Bible, God is not ſo much as once named. If, infine, he appeals to the concurrent Teſtimonies of all kind of People in all Ages, or Mr. *Chillingworth*'s univerſal Tradition; he will find, that there is not ſo much as one Book of Scripture, that can ſtand this Teſt. The *Sadducees* and *Samaritans* of old rejected the whole Bible, excepting the five Books of *Moſes*; and theſe alſo, together with all other Parts of the Old Teſtament, were rejected by many ancient Hereticks, as by the *Gnoſticks*, the *Marcionites*, the *Manichæans*, *&c.* The *Ebionites* received no Part of the New Teſtament, beſides the *Hebrew* Goſpel of St. *Matthew*. The *Elceſaites* wholly rejected the Epiſtles of St. *Paul*; which alſo, together with the *Acts of the Apoſtles*, were rejected by the *Severians*. The *Valentinians*, *Manichæans*, and others, pretended that the New Teſtament was corrupted; and *Baſilides*, with his Followers, wholly rejected it.

Now,

Now, if Mr. *Chandler* and his Friends be not infallibly certain, that all and every one of the Books of Scripture, which they make their whole and only Rule of Faith, are indeed the pure Word of God; how can they be infallibly certain of any one of thoſe Things, which they believe only upon the Authority of theſe Books? And if they are not infallibly certain of what they believe, their Faith will be reſolved into mere Opinion; which may, for ought they know, be abſolutely falſe.

But now, ſince we have ſeen that Mr. *Chandler* could not make good any Part of his Charge againſt the Holineſs of the Doctrine of the Catholick Church, let us ſee if the Doctrine of his Church, and of her firſt and chief Teachers, be as pure. But where ſhall we go to know what his Church teaches, or what Doctrines are to be look'd upon as good Proteſtant Doctrine; ſince Proteſtants could never yet agree in any one Syſtem of Religion? Dr. *Wright*, in the Cloſe of his Sermon, preach'd at *Salters-Hall*, *Feb.* 6, 1734-5, tells us, with Mr. *Chillingworth*, that *the Bible, the Bible only, is the Religion of Proteſtants*; *i. e.* the Bible, as every Man amongſt them of ſound Judgment underſtands and interprets it. So that whatſoever any Man of ſound Judgment ſincerely believes to be the Doctrine of the Bible, and adheres to it as ſuch, is all true pure Proteſtant Doctrine. Now what contradictory Syſtems, nay what Monſters of Errors will not thus be found to be Proteſtant Doctrine? ſince there is ſcarce any Opinion ſo monſtrouſly extravagant or wicked, which ſome or other of them has not father'd upon Scripture. But, to go no farther than the firſt and chief Teachers of the Proteſtant Religion, Men, whom their Followers would have us believe extraordinarily rais'd by God to reſtore the Purity of the Goſpel, and reform the Church; what

what Extravagancies have they not taught for Scripture-Doctrine? As that the *Commandments* of God are *all equally impossible*; *Luther de Libert. Christ. T.* II. *Fol.* 4. 2. *That good Works, even the best of our Works, are mortal Sins, and deserve damnation*; *Luther, Art.* XXXII. *T.* II. *Fol.* 110. *Calvin* [alledged, by *Alex. Ross, View of Relig. p.* 236, 237.] That *no Sins can damn* a Man, *but only Unbelief*; *Luther, T.* II. *Fol.* 171. 2. That *Justification once obtain'd is not lost, tho' a Person commit the most enormous Sins*; *Calvin* quoted above, *p.* 133. That *God works in us both good and evil*; *Luther, T.* II. *Fol.* 444. 1. That *by his own Will he lays* Man *under a Necessity of being damn'd*; *Fol.* 434. 2. That *Free-will after Sin, is an empty Name, and when it does its best, it sins mortally*; *Luther, T.* II. *Fol.* 111. 2. That *God forces Man to sin*; *Zuinglius de Providentiâ Dei, T.* I. *Fol.* 365, 366. That *God has created the greatest part of Mankind on purpose to damn them, without any foresight of their Sins or Prevarications*; *Calvin* [according to *Collier*'s *Dictionary*, under the Word *Calvinism.*] That *Faith, unless it be without even the least good Work, doth not justify, nay, 'tis no Faith*; *Luther, T.* I. *Prop.* 3. That *the Devil himself may validly administer the Sacraments*; *Luther, Tom.* VII. *Fol.* 243. 2. That increase and multiply, *is not a Precept, but more than a Precept, that is to say, a divine Work, which is not in our Power to hinder or omit, for it is as necessary as to be a Man*; *and more necessary than to eat, drink, or sleep*; *Luther, T.* V. *Fol.* 119. 1. That *Christ, when he was upon the Cross, was in a State of Damnation*; *Calvin, L.* 2. *Inst. C.* 12. And that *his Soul after Death, suffer'd the Torments of Hell*; *Luther* in *Psalm* xvi. *T.* III. *Fol.* 279. 2. To pass over many other Extravagancies of these Apo-

stles

ſtles of the new Goſpel. And yet theſe Men glory in the Holineſs of their Doctrine.

But ſetting all this aſide, and conſidering only the natural Tendency of the moſt avowed Principles of the Reformation, and comparing them with the Doctrine of the Catholick Church, we ſhall find, that the very Principles of Proteſtancy tend to Libertiniſm and a Neglect of Religion, and that the oppoſite Doctrines of Catholicks tend to promote Virtue, and encourage Godlineſs. Thus for inſtance, that grand Principle of the Reformation, of ſetting up private Judgment in the Place of Church-Authority, and authorizing every Tinker or Cobler, to prefer his own Comments upon the Scripture, to all the Fathers, Councils and Church-Guides; has, as Experience demonſtrates, ſet open the bottomleſs Pit, and let out innumerable Hereſies, which have renew'd all the Extravagancies broach'd in former Ages, and added many monſtrous Tenets of their own. The ſame Principle viſibly tends to nouriſh Pride, Preſumption and Self-love; to deſtroy all Order, Peace and Harmony; and to introduce in their Place endleſs Diſſenſions and Confuſion. And have not, even Atheiſm, Deiſm, and ſuch like Monſters, ſprung from this ſame Liberty of private Judgment, and Contempt of Authority. Whereas the oppoſite Doctrine of the Catholick Church, is viſibly more agreeable to Chriſtian Humility, and to Obedience to Guides divinely ſent, tends to the maintaining Unity and Peace, and is more conformable to the Idea, which St. *Paul* gives us of Faith, and the Submiſſion which we owe to the Preachers of it. 2 *Cor.* x. 5. *Caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.*

Again,

Again, that other grand Principle, embraced with open Arms, by all the different Branches of the Reformation, *viz.* of Juſtification by *Faith alone* (tho' ſome of them are now aſhamed of it) naturally tends to make People careleſs of good Works, as Things which cannot make them better in the Sight of God, or entitle them to any Reward from him. Whereas the oppoſite Doctrine of Catholicks, naturally tends to ſpur Men on to the Practice of all kind of good Works, thereby *to make their calling and election ſure*, 1 *Peter* i. 1. and to make themſelves more agreeable to God, who will render to every Man according to his Works.

Again, Proteſtants rejecting the Euchariſtick Sacrifice, and diveſting the Sacrament of that, which renders it ſo highly venerable to Catholicks, *viz.* the real Preſence of the Body and Blood of Chriſt, and that nouriſhing Grace, which he brings with him to the worthy Receiver, and ſubſtituting in its Place an empty Figure, like thoſe of the old Law, or a bare Remembrance of Chriſt, tends to leſſen and diſcourage Devotion towards this Sacrament, and even to make People wholly indifferent about the Uſe of it. Whereas the oppoſite Doctrine of Catholicks, concerning the Sacrifice and Sacrament of the Euchariſt, as it tends to raiſe their Ideas of theſe divine Myſteries, and of the Greatneſs of the Riches of God's Bounty and Love to us; ſo it is a moſt preſſing Motive to love him, and a conſtant Encouragement to a daily Attendance to his divine Service, and to a frequent and worthy Participation of theſe holy Things.

Beſides, the Spirit of Proteſtancy, has exterminated, in a manner, all the Helps and Means of Sanctification and Grace; eſpecially, where this Spirit ſhews itſelf in its true Light, as it does amongſt the Diſſenters. It admits of no Communication

nication of the Holy Ghoſt, by the Impoſition of the Biſhop's Hands in *Confirmation*, tho' practiſed for this End by the Apoſtles, *Acts* viii. and by their Succeſſors ever ſince. It evacuates the Power of the Keys given to the Church of God, and that ſolemn Commiſſion of Chriſt, St. *John* xx. 22, 23, and St. *Mat.* xviii. 18, of binding and looſing, of forgiving and retaining Sins; as if theſe were empty Words, that ſignified nothing. It has laid aſide Confeſſion, that ſoveraign Balſam for wounded Conſciences, and diſcarded all other penitential Severities: It neglects the anointing of the Sick, preſcribed, St. *James* v, and robs Men of that Bleſſing, ſpiritual and temporal, promis'd to it. It diveſts Holy Orders of ſanctifying Grace, and, inſtead of Miniſters appointed and conſecrated by divine Inſtitution, furniſhes its Followers with an unhallowed Miniſtry, without Succeſſion, without Miſſion, without Orders, who have no kind of Authority to bleſs in the Name of God, or to preach his Word, or adminiſter his Sacraments. It has ſet aſide the ancient Diſcipline of the Celibacy of the Clergy; taught the Religious of both Sexes to break their moſt ſolemn Vows, to leave their Retirement and embark again on the turbulent Ocean of this World, to exchange their canonical Hours of Prayer for worldly Divertiſements, their Midnight Matins for carnal Pleaſures: It has deſtroy'd even the very Houſes conſecrated by the Piety of our Anceſtors to Religion and Prayer, and utterly aboliſh'd the Monaſtick Life, ſo much eſteem'd by all the holy Fathers, and the fruitful Seminary of ſo many Saints in every Age. It gives no Encouragement to the Evangelical Counſels of voluntarily renouncing the Poſſeſſions or Pleaſures of this Life; neglects Faſting, Mortification, and Self-denial; and leads Men by a broad and eaſy Way, which,

if

if it be indeed the Way to Heaven, the Goſpel certainly has miſinform'd us. St. *Mat.* vii. 13, 14.

No wonder, after all this, that a viſible Decay of Piety immediately enſued in all Places, where the Reformation gain'd footing: And that many, even of the moſt eminent Reformers, have themſelves loudly complain'd, that their Followers, inſtead of improving in Virtue by their new Religion, daily grew worſe and worſe. See this atteſted by *Luther, Poſtilla ſuper Evangel. Dominicæ* 1æ *Adventus. Calvin, L. de Scandalis. Wolfangus Muſculus, Cap. de Decalogo in Explanatione* 3i *Præcepti. Jacobus Andreas in Caput* 21. *Lucæ*; and many others. So that Mr. *Chandler*, in his ſecond Treatiſe, *p.* 28. acknowledges, that "There was too "much Reaſon for the Complaints of the firſt Re-"formers againſt many, who pretended to em-"brace the Reformation:" Tho' he is willing to think, that thoſe of the *Roman* Communion were not leſs criminal: In proof of which, he quotes the Teſtimony of *Myconius* a *Lutheran*, concerning the Manners of the Prieſts and People of the Town of *Gotha*: Which being a Town, that very early embraced the Reformation, we may well believe, was ripe enough for it by the Wickedneſs of the Inhabitants; who, if they had been good for any thing, would not ſo eaſily have parted with their ancient Faith. But did they grow better by the Change? It ſeems not; ſince we don't find, that the Men of *Gotha* were ever excepted by the firſt Reformers, when they ſo loudly complain'd, that their Followers grew daily worſe and worſe. Or by *Eraſmus*, who lived and wrote at the time of the Beginning of the Reformation, and in his Epiſtle to *Vulturius*, *Anno* 1529, challeng'd the Reformers to ſhew him ſo much as one ſingle Man, who had been reclaim'd from Vice by embracing

their

their Religion, and declares, that he did not know so much as one, whose Morals did not seem changed for the worse. His Words are, "Take a View of "this evangelical People, and see whether they are "less addicted to Luxury, Wantonness or Avarice, "than those whom you detest. Bring me one, if "you can, who by this Gospel has been reclaim'd "from Drunkenness to Sobriety, from Fury and "Passion to Meekness, from Avarice to Liberali-"ty, from Reviling to Well-speaking, from Wan-"tonness to Modesty. I will shew you a great "many, who are become worse thereby than ever "they were." And afterwards, "Perhaps 'tis "my Misfortune; but I never yet met with one, "who does not seem changed for the worse. What "you make Profession of" [*viz.* restoring the Gospel-Truth, buried for 1000 Years] "is an "arduous Undertaking, and more difficult than "what the Apostles themselves undertook. Nor "have you any Prophecies or Miracles [as they "had] to support your Credit. Now if your Lives "and Manners too, are so far from recommend-"ing your Doctrine, that they are a Discredit to "it; if neglecting this Recommendation, you "trust to the Conspiracies of wicked Men, to se-"ditious Tumults, to satyrical Libels, to Arms, "to Tricks and Deceits; I am loth to tell you "what my Fears are for your selves; but I pity "more so many thousand People, who will be in-"volved in the same Calamity." So far *Erasmus, Epist. in Pseudo-Evangelicos, T.* 9. *Basil.* 1540. Who adds in another Epistle [*Ad Fratres Inferioris Germaniæ*] "Some Persons, whom I knew for-"merly, innocent, harmless and without deceit, "no sooner have I seen join'd to that Sect, but "begun to talk of Wenches, to play at Dice, to "leave off Prayers, being grown extremely world-

"ly,

" ly, moſt impatient, revengeful, vain, like Vi-
" pers, tearing one another ---- I ſpeak by Expe-
" rience." So he.

I ſhall only add, that God himſelf has many Ways, and that very evidently too, teſtified, that the Catholick Religion and its Profeſſors, are more agreeable to him, than the pretended Reformation and its Abettors. For inſtance, in making choice of Catholicks, and not of Proteſtants, for his Inſtruments in propagating his Goſpel amongſt Infidels, and converting whole Nations with their Kings to the Chriſtian Faith; as he has done in every Age by the Miniſtry of Miſſioners of the *Roman* Communion: Whereas Proteſtants have never had any Succeſs at all in this Kind; an evident Proof that they have not inherited, either the Bleſſing or Spirit of the Apoſtles; and are not that true Church of Chriſt, to which the Scripture in ſo many Places promiſes, that by her Miniſtry the Nations of the *Gentiles* with their Kings, ſhould be ſubjected to Chriſt. See *Iſaiah* ii. 1, 2, 3. xlix. 22, 23. liv. 2, 3. lx. 3, 11, 12. *Daniel* ii. 34, 35, 44, 45.

Beſides, 'tis evident from the moſt authentick Monuments, and from the Hiſtories of all Ages, and of all Nations, that theſe Apoſtolick Preachers, and many others, who have lived and died in the *Roman* Communion, have been Men of extraordinary Sanctity; a Truth, which all ſober Proteſtants have freely own'd, and therefore have not ſcrupled on many Occaſions to give them the Title of Saints: We don't find, that they themſelves will venture to ſay as much, even for the firſt and chief Preachers of their Reformation. Is then the Hand of God ſhorten'd? Or, if not, how comes he to be leſs liberal of his Graces to ſuch as pretend to be a pure reformed Miniſtry, than to the Profeſſors of a Church corrupted and fallen? But

as I haſten to a Concluſion, I ſhall ſay no more of this at preſent, and withal ſhall paſs over many other things now, which I may have occaſion to tell Mr. *Chandler* hereafter, if he ſhall vouchſafe to take any Notice of theſe *Remarks*.

The remaining Part of his *Sermon* is chiefly levelled at the Church, by Law eſtabliſh'd; and has been by more than one of the Members of that Church already anſwered. 'Tis true, he alſo repeats ſometimes, what he had ſaid before, againſt Papiſts, and eſpecially takes care to inculcate thoſe Untruths and Miſrepreſentations of their Doctrine, which tend to make the worſt Impreſſion in the Minds of his Hearers or Readers againſt that Religion. But as theſe have been anſwered above, we ſhall not follow him in his Repetitions.

APPEN-

APPENDIX.

The Doctrine of the Fathers of the first six Centuries, concerning the Bleſſed Sacrament of the Euchariſt; gather'd from innumerable Paſſages, tranſlated, with the utmoſt Fidelity, from their genuine Works.

1. ST. *Ignatius*, Biſhop of *Antioch*, Diſciple of the Apoſtles, who ſuffer'd Martyrdom at *Rome*, *Anno* 107, in his genuine Epiſtle to the Chriſtians of *Smyrna*, ſpeaking of certain Hereticks of thoſe Times, reckons it as an Error in them, "That they don't allow of the Euchariſt and Oblations, becauſe they don't acknowledge the Euchariſt to be the Fleſh of our Saviour Jeſus Chriſt, which ſuffer'd for our Sins, and which the Father raiſed up again by his Bounty." See this Paſſage quoted, thirteen hundred Years ago, by *Theodoret*, in his third Dialogue; ſo that there can be no doubt of the Words being genuine. Hence it appears, that, in the Time of the Diſciples of the Apoſtles, all orthodox Chriſtians believed and acknowledged *the Euchariſt to be the Fleſh of our Saviour Jeſus Chriſt*, even that ſame Fleſh *which ſuffer'd for our Sins, and which the Father raiſed up again by his Bounty*; and that none but Hereticks denied it.

2. St. *Juſtin*, Philoſopher and Martyr, the firſt of the Writers of the Church after the Diſciples of the Apoſtles, in his Apology for the Chriſtians, addreſs'd to the Emperor and Senate of *Rome*, gives them the following Account of the Belief of the Chriſtians of thoſe Days concerning the Bleſſed Sacrament: "We do not receive theſe Things as "common Bread, or common Drink; but as our "Saviour Jeſus Chriſt, being made Fleſh by the "Word of God, had both Fleſh and Blood for "the Sake of our Salvation; we are taught, that in "the ſame manner this Food, over which Thanks "have been given by the Prayers in his own Words, "by which our Blood and Fleſh are nouriſh'd, is "the Fleſh and Blood of the ſame incarnate Jeſus." So far St. *Juſtin* (p. 98. *Coloniæ*, *Anno* 1686.) Which Paſſage is the more remarkable, becauſe addreſs'd to an heathen Emperor and Senate, who, according to the uſual Prejudices of the Heathens of thoſe Days, had conceived very diſadvantageous Notions of the Myſteries of the Chriſtians, who were accuſed by their Adverſaries of eating human Fleſh in their nocturnal Meetings. And therefore had St. *Juſtin* believed, as the Sacramentarians do, that Chriſt's Body and Blood are not really preſent in the Euchariſt; he ought certainly, in this place (where he profeſſedly undertakes to explain to theſe Heathens the Belief of the Chriſtians concerning the Euchariſt) to have plainly told them, that tho' the Chriſtians called theſe Things the Body and Blood of Chriſt, yet they did not believe them to be *really* ſo; but only look'd upon them as Figures and Remembrances of his Body and Blood: Whereas he is ſo far from qualifying, in this manner, the Belief of the Chriſtians, that, on the contrary, he plainly and poſitively aſſures their Adverſaries, that the Faithful are taught to believe, that theſe Things *are the Fleſh and Blood* of Jeſus Chriſt; and this as truly,

truly, and *in the ſame manner*, as Chriſt in his Incarnation took Fleſh for us.

3. St. *Irenæus*, Biſhop of *Lyons*, and Martyr, who had been a Hearer of St. *Polycarp*, Diſciple of the Apoſtles, and was the brighteſt Light of the ſecond Century, in his fifth Book againſt Hereſies, Chap. 2. taking an Argument from the Euchariſt in Favour of the Reſurrection of our Bodies, which was denied by certain Hereticks of thoſe Days, expreſſes himſelf thus: "The Lord confeſſed the "Chalice of Creation to be his own proper Blood "[*ſuum eſſe proprium ſanguinem*] with which he "ſupplies our Blood; and the Bread of Creation he "affirm'd [*confirmavit*, διεβεβαιώσατο] to be his "own proper Body [*ſuum corpus proprium eſſe*] with "which our Bodies are nouriſh'd. Since therefore "the mix'd Chalice, and the Bread receive the "Word of God, and become the Euchariſt, and "the Body of Chriſt, and the Subſtance of our "Fleſh is nouriſh'd by theſe; how can they pretend, "that our Fleſh is not capable of the Gift of God, "which is everlaſting Life? This Fleſh, which is "nouriſh'd by the Body and Blood of our Lord, "and becomes his Member, as St. *Paul* ſays in "his *Epiſtle to the Epheſians*, *That we are members "of his body, of his fleſh, and of his bones*; not "ſpeaking this of a ſpiritual and inviſible Man, "for *a Spirit has not Fleſh and Bones*, but of a true "Man, conſiſting of Fleſh, Sinews and Bones, "who is nouriſh'd with his Chalice, which is his "Blood; and with the Bread, which is his Body. "And as the Vine being planted in the Earth "bringeth forth Fruit in its Seaſon, and a Grain "of Wheat falling into the Earth and rotting, riſes "up again with Increaſe, by the Spirit of God, "who contains all Things; and theſe Things, by "the Wiſdom of God, turn to the Service of "Men; and, receiving the Word of God, become

" the Euchariſt, which is the Body and Blood of " Chriſt; ſo alſo our Bodies, which are nouriſh'd " by this, being laid in the Earth, and there diſ- " ſolved, will riſe again in their due Time, *&c.*" So far St. *Irenæus.*

And, in his fourth Book, Chap. 34. writing againſt the *Valentinians*, who pretended that Jeſus Chriſt was not the Son of the Maker of this World, but of another God, who had no Hand in this Creation; he argues thus: " How ſhall they be aſ- " ſured, that this Bread, over which Thanks have " been given, is the Body of their Lord, and the " Chalice his Blood, if they don't allow him to be " the Son of the Maker of the World, that is, his " *Word*, by which the Tree bears Fruit, and the " Waters fall down, and the Earth bringeth forth " firſt the green Blade, then the Ear, and after- " wards the ripe Wheat in the Ear? And how, " again, do they maintain, that the Fleſh goes to " Corruption, and does not receive Life, which is " nouriſh'd by the Body and Blood of the Lord? " Therefore, let them change their Opinion, or " abſtain from offering the Things above-mention'd. " But our Doctrine is agreeable to the Euchariſt; " and the Euchariſt likewiſe confirms our Doctrine. " For we offer to him the Things that are his, " aptly maintaining the Communication and Unity " of the Fleſh and Spirit. For, as the Bread, which " is of the Earth, receiving the Invocation of God, " is now no longer common Bread, but the Eu- " chariſt, conſiſting of two Things, the one earth- " ly, the other heavenly; ſo alſo our Bodies, re- " ceiving the Euchariſt, are now no longer cor- " ruptible, having Hope of Reſurrection.

And, Chap. 57, writing againſt *Marcion*, who alſo denied that Chriſt was the Son of the Maker of the World, and moreover denied that he was a Man, any more than in Appearance; " How

" came

" came it, ſays he, to paſs, that our Lord, if he " was of another Father, took Bread of this Crea- " tion, and confeſs'd it to be his Body, and af- " firm'd [*confirmavit*] the Mixture of the Chalice " to be his Blood? And why did he confeſs him- " ſelf to be the Son of Man, if he had not taken " the Nature of Man?" Where, by uſing the ſame Expreſſion, he gives us to underſtand, that Chriſt in the ſame manner *confeſs'd* the Bread to be his Body, as he *confeſs'd* himſelf to be the Son of Man.

Infine, the ſame Father, *L.* 4. *C.* 32, maintains, that the Euchariſt is the Sacrifice of the New Teſta- ment; where he ſays, that Chriſt, " Giving Ad- " vice to his Diſciples to offer the Firſt-fruits to " God, of his Creatures, not that he ſtands in " need, but that they might neither be fruitleſs nor " ungrateful, took that Bread, which is of the " Creature, and gave Thanks, ſaying, *This is my* " *Body*; and in like manner the Chalice, which is " of this Creation, he confeſs'd to be his Blood, " and taught the new Oblation of the New Teſta- " ment, which the Church, receiving from the " Apoſtles through the whole World, offers up to " God ---- concerning which *Malachi* propheſied " in this manner --- *In every place incenſe is offer'd to* " *my name, and a pure ſacrifice* .... moſt evidently " ſignifying, by theſe Words, that the former Peo- " ple [the *Jews*] has ceaſed to offer to God; but " that in every Place Sacrifice is offer'd to God " [by Chriſtians] and that a pure *Sacrifice*.

4. *Tertullian*, who flouriſh'd in the End of the ſecond, and in the Beginning of the third Cen- tury, in his Book. of the *Reſurrection of the Fleſh*, Chap. 8, writes thus of the three Sacraments of Baptiſm, Confirmation, and Euchariſt: " The " Fleſh is waſh'd [in Baptiſm] that the Soul may " be purified from its Stains; the Fleſh is anointed

" [with Chriſm] that the Soul may be conſecrated; " the Fleſh is ſign'd [with the Sign of the Croſs] " that the Soul may be defended; the Fleſh is " overſhaded by Impoſition of Hands [in Confir-" mation] that the Soul may be enlighten'd by the " Holy Ghoſt; the Fleſh feeds on the Body and " Blood of Chriſt, that the Soul may be fill'd with " the Divinity." *Caro corpore & ſanguine Chriſti veſcitur, ut & anima de Deo ſaginetur.*

And, in his Book of Idolatry, Chap. 7, inveighing againſt certain Chriſtian Artificers, who made Idols for the Heathens, and preſum'd, after this, to approach to the bleſſed Sacrament; he ſays, that they *reach thoſe Hands to the Body of our Lord, which have made Bodies for the Devils* (*viz.* the Idols, which were look'd upon by the Heathens as the Bodies of their Gods) and that *the Jews* but *once laid violent Hands on Chriſt, but that theſe Men daily abuſe his Body. O Hands, that ought tt be cut off!*

And, in his Book *de Spectaculis*, that is, *of the Publick Shews*, diſcouraging Chriſtians from having any Share in them, and alluding to the ancient Cuſtom of diſtributing the Holy Communion, according to which the Prieſt, at delivering the bleſſed Sacrament, ſpoke theſe Words, *Corpus Chriſti, the Body of Chriſt*, and the Communicant anſwer'd *Amen*, that is, *it is true*; he writes thus: " What " an Abuſe is it to go out of the Church of God " into the Church of the Devil --- and out of that " Mouth, with which you have pronounced *Amen* " upon the Holy *One* [or Holy Thing] to give " Teſtimony to a Gladiator?" *Ex ore, quo Amen in ſanctum protuleris Gladiatori, teſtimonium reddere.*

Inſine, in his Book of Prayer, Chap. 14, he approves of the Reſervation of the Euchariſt; and, in the ſame place, calls it a *Sacrifice*. And, in his Book of the *Soldier's Crown*, Chap. 3, he gives us to underſtand, that the Primitive Chriſtians offer'd

up

up this Sacrifice for the Dead upon their Anniversary-Days. *Oblationes pro defunctis annuâ die facimus.*

5. *Origen*, who, in the Beginnng of the third Century, was Master of the famous Catechistical School at *Alexandria*, in his 113th Homily upon *Exodus*, writes thus: "You, that are used to be "present at the divine Mysteries, know in what "manner, when you receive the Body of our Lord, "you keep it with all Caution and Veneration, "lest any little Particle fall from it --- for you look "upon yourselves guilty, and with Reason, if any "of it fall by your Negligence." Are Protestants thus cautious?

And, in his 7th Homily upon the Book of *Numbers*, comparing the old Law with the new, "The "Manna, says he, was then the Food in an *Enig-*"*ma*; but now the Flesh of the Word of God is "our true Food *in Specie*, as he himself says, *My* "*Flesh is truly Meat.* Those Things, which before "were design'd in an Enigma, are now accom-"plish'd in *Specie*, and in the Truth.

And, in his eighth Book against *Celsus* the Philosopher, who pretended that the Christians ought to give Thanks to the Demons, from whom they received, as he said, the Fruits of the Earth; "*Cel-*"*sus*, says he, not knowing God, may give "Thanks, if he pleases, to his Demons; but we "[Christians] pleasing God, the Creator of all "Things, with Thanksgiving and Prayers, for "those Things which are given us, eat Bread, "which by Prayer are made a certain Holy Body, "sanctifying those who use it, *&c.*" By which Holy Body, 'tis visible, he means the Body of Christ.

6. St. *Cyprian*, that famous Bishop of *Carthage*, who suffer'd Martyrdom, *An.* 258, in his 54th Epistle, written in his own Name, and that of the Council of *Carthage*, to Pope *Cornelius*; "At this Time, "says he, Peace [so he calls the Reconciliation of

thoſe who were under the Canonical Penances of the Church] " is neceſſary, not for the weak, but " for the ſtrong --- that we may not leave them " naked, and without Arms, whom we exhort " and excite to Battle; but that we may fortify " them by the Protection of the Body and Blood " of Chriſt --- For how ſhall we teach or encourage " them to ſhed their Blood in the Confeſſion of the " Name of Chriſt, if we deny to them, when they " are going to fight, the Blood of Chriſt?

And, in his Book *de Lapſis* (that is, concerning thoſe who had fallen in the Time of Perſecution) complaining of ſuch as required to be admitted to the Holy Communion before they had done Penance according to the Diſcipline of the Church) he writes thus: " Returning from the Altars of the Devil, " they approach to the Holy Thing of the Lord [*Sanc-* " *tum Domini*] with defiled Hands, *&c.* And the " Meats ſacrificed to Idols being as yet ſcarce out " of their Mouths, they invade the Body of " the Lord: Whereas the divine Scripture cries " out, and ſays, *Every one that is clean ſhall* " *eat the Fleſh* [offer'd up in Sacrifice to God.] *And* " *whatever Soul ſhall eat of the Fleſh of the Sacrifice* " *of the Lord, being under any Uncleanneſs, that Soul* " *ſhall periſh from his People* [See *Levit.* xxii.] The " Apoſtle alſo teſtifies, and ſays, 1 *Cor.* x. 21. *You* " *cannot drink the Chalice of the Lord, and the Chalice* " *of Devils: You cannot partake of the Table of the* " *Lord, and of the Table of Devils.* The ſame " Apoſtle, to the obſtinate and ſtubborn, threatens " and denounces, ſaying, *Whoſoever ſhall eat the* " *Bread, and drink the Chalice of the Lord unwor-* " *thily, ſhall be guilty of the Body and Blood of the* " *Lord.* All theſe Things being overlook'd and " deſpiſed, Violence is offer'd [by theſe Men] " to his Body and Blood; and they now more " grievouſly ſin againſt the Lord, both with their

" Hands

" Hands and with their Mouth, than when they " denied him [*viz.* by their receiving him unwor- " thily.] *i. e.* Before they have expiated their Sins (as " he goes on) before they have made the Confeſ- " ſion of their Crime; before their Conſcience has " been cleanſed by the Sacrifice and the Hand of " the Prieſt, *&c.*" And afterwards, " He that is " fallen, threatens thoſe that are ſtanding; and " he that is wounded, thoſe that are ſound and " whole; and, becauſe he is not ſuffer'd immedi- " ately to receive with defiled Hands the Body of " the Lord, or drink with polluted Mouth the " Blood of the Lord, the ſacrilegious Wretch is " angry at the Prieſts.

In the ſame Book he relates ſeveral Miracles ſhew'd in Puniſhment of unworthy Communions: Of one, that having preſumed to receive without confeſſing and doing Penance for her Sin, immediately, as if ſhe had taken a mortal Poiſon, was overtaken by a judicial Puniſhment from God; and this, as ſoon as ſhe had received the Blood, ſo he expreſſes himſelf, between her Mouth and her Breaſt, *Inter fauces & pectus ſanguinem admittens angi & animâ exæſtuante concludi poſtmodum cœpit, & ,-- palpitans ac tremens concidit.* Of another, who trying, with unclean Hands, to open her Trunk, in which (according to the Cuſtom of the Primitive Church in Time of Perſecution) was *the Holy Thing of the Lord, Domini Sanctum* [ſo he calls the bleſſed Sacrament there reſerved] was deterred by a Fire that aroſe from thence. And of a third, who, being in like manner defiled with Sin, having preſumed, *after the Prieſt had celebrated the Sacrifice*, to receive with the reſt, could not eat the Holy of the Lord, *Sanctum Domini*; but found in his Hands Aſhes inſtead of the bleſſed Sacrament. To ſhew, by the Example of this one, ſays this holy Doctor, *that the Lord departs, when he is denied, &c. Dominum recedere*

cum

cum negatur ---- quando gratia ſalutaris in cinerem ſanctitate fugiente mutetur.

And, in his Book of the Lord's Prayer, expounding that Petition, *Give us this Day our daily Bread*; "The Bread of Life, ſays he, is Chriſt; and this "Bread is not of all, but ours --- becauſe Chriſt is "the Bread of us who touch his Body: Now we "pray, that this Bread may be daily given us, leſt "we, who are in Chriſt, and receive the Euchariſt daily for the Food of Salvation, by the Occaſion of any greater Sin (whilſt we are deprived "of the Communion, and forbid to approach to "this heavenly Bread) be ſeparated from the Body "of Chriſt; he himſelf teaching and admoniſhing "us [St. *John* vi. 51.] *I am the bread of life that "came down from heaven: if any one ſhall eat of my "bread, he ſhall live for ever: and the bread which "I ſhall give is my fleſh for the life of the world.* "When therefore he ſays, that they live for ever, "who eat of his Bread, as it is plain that they live "who touch his Body, and receive the Euchariſt, "by the Right of Communion; ſo, on the other "ſide, we are to fear and to pray, leſt whilſt any "one, being excommunicated, is ſeparated from "the Body of Chriſt, he ſhould be kept far off "from Salvation; Chriſt himſelf threatning, and "ſaying, *Unleſs you ſhall eat the fleſh of the Son of "man, and drink his blood, you ſhall not have life in "you*; St. *John* vi. 53." So far St. *Cyprian*.

7. The great Council of *Nice*, *An.* 325, in the 18th Canon, condemning an Abuſe which had crept in that Deacons, in ſome Places, adminiſter'd the Euchariſt to Prieſts; ſays, "That neither Canon nor Cuſtom "has deliver'd, that they [*viz.* Deacons] who have "not the Power of *Offering*, ſhould give the Body "of Chriſt to them that offer" [*viz.* the Prieſts.] In which Words the Council both acknowledges the Oblation or Sacrifice that is offer'd to God in the

the Eucharist, and affirms it to be the *Body of Christ*.

And in the *Diatypoſes*, publiſh'd in the Name of this Council, by *Gelaſius* Biſhop of *Cyzicus*, a Writer of the following Century, we read as follows: "Here alſo in the divine Table, let us not be "meanly intent upon the Bread propos'd and the "Cup: But raiſing up our Minds, by Faith, let "us underſtand, that there is placed on that holy "Table, that Lamb of God, who taketh away "the Sin of the World, ſacrificed by the Prieſt, "without being ſlain. And that we receiving "truly his precious Body and Blood, are to be-"lieve, that theſe are Symbols of our Reſurrec-"tion.

8. *Euſebius* Biſhop of *Cæſarea* of *Paleſtine*, one of the 318 Prelates, that were preſent in the Council of *Nice*, in his firſt Book of the *Goſpel Demonſtration*, Chap. 10. after having ſpoken of our Redemption by the Death of Jeſus Chriſt, writes thus concerning the bleſſed Euchariſt. "With "good reaſon we daily celebrate the Memory of "his Body and Blood; and being honour'd with "a more excellent Sacrifice and divine Service [θυσίας τε καὶ ἱερουργίας] than the Ancients; we think it "not juſt to fall back to thoſe firſt and weak Elements "containing Symbols and Images, but not the "Truth itſelf." σύμβολα καὶ εἰκόνας ἀπ' ἐκ ἀυτὴν ἀλήθειαν περιέχοντα. Where he makes this Difference between the Sacrifices of the old Law, and that which is offered up in the Euchariſt, that the former were only Symbols and Images of Chriſt, the latter contains the very Truth.

And in another Place, quoted by St. *John Damaſcene*, *L.* 3. *Parallel. c.* 15. "Many Sinners, "ſays he, being Prieſts, do operate in ſacred Mini-"ſtries, nor does God deny them his Concur-"rence; but by the Holy Ghoſt does conſecrate

"the

" the Gifts that are ſet before them ; and the Bread " is made the precious Body of our Lord, and the " Drink his precious Blood.

9. St. *Athanaſius*, who was alſo preſent with his Biſhop St. *Alexander* in the ſame Council of *Nice*, and was himſelf the following Year [*Anno* 326] made Biſhop of *Alexandria*, in which Station he appear'd the chief Pillar of the Church againſt the *Arians* ; in a Paſſage quoted by *Theodoret* [in his ſecond *Dialogue*] to prove againſt certain Hereticks, that Chriſt had a true Body, argues thus : " It was " a Body, to whom He [God] ſays, *ſit on my right-* " *hand*, of which [Body] the Devil with his wic- " ked Powers, and the *Jews* and *Gentiles* were " Enemies. By which Body, He [Chriſt] was, " and is call'd our High-prieſt and Apoſtle, ſay- " ing, by that Sacrament, which he has deliver'd " to us, *This is my Body for you, and the Blood*, not " of the Old, but *of the New Teſtament, which is* " *ſhed for you.* Now the Divinity hath neither " Body nor Blood, but the Man born from *Ma-* " *ry, &c.*" Where 'tis plain, he ſpeaks of the true Body of Chriſt, and declares, that this Body, by which Chriſt was our High-prieſt, is given to us in the bleſſed Srcrament.

10. *Juvencus*, a *Spaniſh* Prieſt, who wrote the *Evangelical Hiſtory* in Heroick Verſe in the Time of *Conſtantine* the *Great*, when he comes to the Hiſtory of the *Inſtitution of the bleſſed Euchariſt*, writes, that Chriſt *taught his Diſciples, that he deliver'd them his proper Body*,

Diſcipulos docuit proprium ſe tradere corpus.

And that when he gave them the Chalice, *he taught them, that he had diſtributed to them his Blood : And ſaid this Blood remits the Sins of the People : Drink this, it is mine.*

Hinc

Hinc Calicem ſumit Dominus, vinoque repletum
Magnis ſanctificat verbis, potumque miniſtrat,
Edocuitque ſuum ſe diviſiſſe cruorem.
Atque ait: Hic ſanguis populi delicta remittit:
Hunc potate meum.

11. *Julius Firmicus Maternus*, who was Cotemporary with St. *Athanaſius*, in his Book *of the Error of profane Religions*, dedicated to the Emperors *Conſtantius* and *Conſtans*, Sons to *Conſtantine* the *Great*, Chap. 22. writes thus: "We drink the immortal "Blood of Chriſt, the Blood of Chriſt is join'd to "our Blood.

12. St. *Hilary*, Biſhop of *Poitiers* in *France*, who, for his cloſe Adherence to the Catholick Faith, was baniſh'd by the Emperor *Conſtantius*, a Favourer of the *Arians*, *Anno* 356, in his 8th Book of the *Trinity*, diſputing againſt the *Arians*, who denied Chriſt to be of the ſame Nature with his Father, writes as follows: "I would now ask of them "[the *Arians*] who are only for the Unity of the "Will between the Father and the Son, whether "at preſent Chriſt be in us by the Truth of Na- "ture, or only by the Concord of Will? For if the "Word [Chriſt] was truly made Fleſh, and we tru- "ly receive the Word made Fleſh in our Lord's "Food, how can we think otherwiſe, but that he "remains by Nature in us, who being born Man, "has now both taken to himſelf the Nature of "our Fleſh, not to be ſeparated; and has impart- "ed [to us] the Nature of his Fleſh, *&c.* [*Si enim verè Verbum caro factum eſt, & nos vere Verbum carnem cibo dominico ſumimus, quomodo non naturaliter manere in nobis exiſtimandus eſt, qui & naturam carnis noſtræ jam inſeparabilem ſibi homo natus aſſumpſit; & naturam carnis ſuæ ad naturam æternitatis ſub ſacramento nobis communicandæ carnis immi-*

immiſcuit.] He goes on: "Whoſoever then will "deny, that the Father is by Nature [*naturaliter*] "in Chriſt, muſt firſt deny himſelf to be by Na- "ture in Chriſt, or Chriſt in him; becauſe the "Father being in Chriſt, and Chriſt in us, make "us one in them. If then Chriſt truly took the "Fleſh of our Body; and that man, who was born "of *Mary*, was truly Chriſt, and we truly re- "ceive under the Myſtery, the Fleſh of his Body, "and by this ſhall be made one, becauſe the Fa- "ther is in him, and he in us; how do they "maintain (only) a Unity of Will, *&c.?* In the "Things of God, we are not to ſpeak according to "the Senſe of Man, or of the World: Nor may "we by a forced and impudent preaching, per- "verſly wreſt the ſound Doctrine of the heavenly "Words to a foreign and ungodly Meaning. Let "us read the things that are written, and under- "ſtand the Things we have read, and then we ſhall "do the Duty of perfect Faith. For what we "ſay of the natural Unity of Chriſt in us, if we "do not learn it of him, we ſay fooliſhly and "wickedly. For he ſays, *my Fleſh is truly Meat,* "*and my Blood is truly Drink: He that eateth my* "*Fleſh and drinketh my Blood, dwelleth in me, and* "*I in him.* There's no room left for doubting "of the Truth of his Fleſh and Blood." [*De ve- ritate carnis & ſanguinis non eſt relictus ambigendi locus.*] "For now, both by the Profeſſion of our "Lord himſelf, and by our Faith, 'tis truly Fleſh, "and 'tis truly Blood. And theſe being taken and "received, make that both we are in Chriſt, and "Chriſt in us. Is not this the Truth? Let it not "be true to them, who deny Chriſt Jeſus to be "true God. He is therefore in us by his Fleſh, "and we are in him; whilſt that which we are, "is with him in God. But, that we are in him "by the Sacrament of the communicated Fleſh

"and

" and Blood, himſelf atteſts, ſaying, *This World now*
" *ſeeth me not, but you ſhall ſee me, becauſe I live,*
" *and you ſhall live; becauſe I in my Father, and*
" *you in me, and I in you.* If he meant no more
" here than the Unity of Will, why did he ex-
" pound a certain Gradation and Order, to con-
" ſummate this Unity? But that, whereas he was
" in the Father by the Nature of his Divinity, and
" we on the other ſide in him by his corporal Na-
" tivity, and he again was believed to be in us by
" the Myſtery of the Sacraments; in this man-
" ner ſhould be taught a perfect Unity, through
" our Mediator, whilſt we abiding in him, he
" abideth in his Father, and he abiding in the Fa-
" ther, abideth in us; and thus we ſhould be ad-
" vanced towards a Unity with the Father, whilſt
" he, who is in him by Nature, according to his
" Nativity, himſelf alſo by Nature abides in us,
" and we by Nature in him. Now that this U-
" nity [of Chriſt] with us is natural [*naturalis,*
" *i. e.* by Nature, and not only by Affection of
" Will] he himſelf has atteſted in this manner:
" *He that eateth my Fleſh and drinketh my Blood,*
" *abideth in me and I in him, &c.* This then is
" the Cauſe of our Life, that we being made of
" Fleſh, have Chriſt by his Fleſh abiding in us.
[*Quod in nobis carnalibus manentem per carnem Chri-*
ſtum habemus.] " We being to live by him, as he
" lives by the Father. If then we by Nature, ac-
" cording to the Fleſh, live by him, that is, ha-
" ving obtained the Nature of his Fleſh; how has
" not he alſo by Nature, according to the Spirit,
" the Father in him, ſince he lives by the Father,
" *&c.* Theſe things we have ſpoken upon this
" account, becauſe the Hereticks [the *Arians*]
" falſly pretending, that there was no other Unity
" between the Father and the Son than that of the
" Will, made uſe of the Example of our Unity

" with

" with God; as if we had no other Unity with " the Son, nor through the Son with the Father, " but that of Obedience and religious Will, and " no Propriety of natural Communion [or Com- " munication of Nature] was given us by the Sa- " crament of the Fleſh and Blood. Whereas by " the Honour given us of the Son of God, and " by the Son abiding *carnally* in us, and we being in " him *corporally* and inſeparably united, the Myſtery " of a true and natural Unity is to be acknowledg'd. So far St. *Hilary*.

13. St. *Cyril*, who was made Biſhop of *Jeruſalem*, *Anno* 350 or 351, in his fourth *Myſtagogick Catecheſis*, ſpeaking of the bleſſed Euchariſt to them, who had newly been baptized, to inſtruct them concerning this Sacrament, having alledg'd the Words of Chriſt at the Inſtitution of the bleſſed Sacrament, writes as follows: " Since then he " himſelf affirms and ſays of the Bread, *This is my* " *Body*, who ſhall henceforward dare to doubt of " it? And ſince he aſſures us and ſays, *This is my* " *Blood*, who can doubt of it, or ſay, 'tis not his " Blood? Heretofore in *Cana* of *Galilee*, he chan- " ged Water into Wine, which has a reſemblance " of Blood ---- and does he not deſerve to be credi- " ted when he changes Wine into his Blood [οἶνον μεταβαλὼν εἰς αἷμα] " when invited to a " corporal Marriage, he work'd this wonderful " Miracle; and ſhall we not with much more Rea- " ſon confeſs, that he has given to the Children of " the Bridegroom the Enjoyment of his Body and " Blood. Wherefore let us receive (theſe Things) " with a full Conviction, as the Body and Blood of " Chriſt. For in the Figure of Bread [ἐν τύπῳ ἄρτου] " is given to you the Body, and in the Figure of " Wine is given to you the Blood. That you be- " ing Partaker of the Body and Blood of Chriſt, " may become of one Body and Blood with him.

" For

" For thus alſo ſhall we become *Chriſtophers* (that " is, *Bearers of Chriſt)* his Body and Blood being " diſtributed into our Members---- Don't then look " on theſe Things as common Bread and Wine; " for, as our Lord himſelf has affirmed, they are " the Body and Blood of Chriſt. And altho' your " Senſe might ſuggeſt that to you, let Faith con- " firm you. Judge not of the Thing by your " Taſte, but by Faith aſſure your ſelf, without the " leaſt Doubt, that you are honour'd with the Body " and Blood of Chriſt---Being taught theſe Things, " and moſt fully aſſured, that what appears Bread " is not Bread, tho' it ſeems ſo to the Taſte, but is " the Body of Chriſt; and that what appears Wine " is not Wine, tho' the Taſte will have it ſo, but " is the Blood of Chriſt.

And in his fifth *Myſtagogick Catecheſis*, inſtruct- ing the new Chriſtians, how they were to approach to receive the bleſſed Sacrament, according to the Diſcipline of the Church at that time, which per- mitted the Faithful to receive it in their Hands, he writes thus: " Approaching therefore, don't come " with your Hands ſpread, nor your Fingers ſepara- " ted; but making your Left-hand as a Throne to " the Right-hand, which is to receive the King, in " the Hollow of your Hand receive the Body of " Chriſt, anſwering *Amen*, and having diligently " ſanctified your Eyes with the Touch of the ſa- " cred Body, receive it, taking care, leſt you loſe " any of it ---- And after having communicated of " the Body of Chriſt approach to the Chalice of " his Blood, not ſtretching out your Hands, but " bowing down [κύπτων] in the Manner of " Adoration and Worſhip, ſaying *Amen*, *&c.*

In the ſame *Catecheſis*, he alſo acknowledges in the Euchariſt a propitiatory Sacrifice. " After, " ſays he, that the ſpiritual Sacrifice is made, and " that unbloody Worſhip; ſtanding over the *Vic-*

" *tim*

" *tim of Propitiation*, we pray to God for the com-
" mon Peace of the Churches, for the Tranquillity
" of the World, for Kings, for their Soldiers, for
" our Friends, for the Sick and Afflicted, in a
" word, for all that ſtand in need of Help. — And
" laſtly, we pray for all ſuch as have died amongſt
" us, believing it to be a very great Aſſiſtance to
" their Souls, for which is offer'd the Prayer of that
" holy and awful Sacrifice, which lies upon the
" Altar." And a little after, " We offer up (for
" the dead) Chriſt ſlain for our Sins, that ſo we
" may move him, who is moſt merciful, to be
" propitious both to us and to them." So far St. *Cyril.*

14. St. *Baſil* the *Great*, Biſhop of *Cæſarea* in *Cappadocia (Anno* 370) in his ſecond Book of *Baptiſm, Queſt.* 2. comparing the *Jewiſh* Sacrifices with our Sacrifice, " If, ſays he, ſuch Threats are pro-
" nounced againſt them, who raſhly approach to
" thoſe holy Things, which are ſanctified by Men,
" what muſt be ſaid of that Man, who is guilty of
" this Raſhneſs towards ſo great and ſuch a My-
" ſtery [the Euchariſt.] Foraſmuch as a greater
" than the Temple is here, according to our Lord's
" Word, ſo much is it a more grievous and terri-
" ble thing, with a polluted Soul, to preſume to
" touch the Body of Chriſt, than it is to appproach
" to Rams or Oxen, *&c.*" He adds in the ſame Place, that the Crime of him, who being conſcious to himſelf of Sin, ſacrifices the Body of Chriſt, who gave himſelf an Oblation and Sacrifice for us, is as much greater, than in the Caſe of the *Jewiſh* Sacrifices, as the Body of the only begotten Son of God excels in Dignity the Fleſh of Bulls and Rams. He alſo adds, that we muſt cleanſe ourſelves from all Sin, and ſo approach to thoſe holy Things leſt we incur the Judgment of them that killed our Lord.

15. St.

15. St. *Gregory*, Biſhop of *Nyſſa*, Brother to St. *Baſil* the *Great*, in his *Catechiſtical Oration*, Chap. 37, treating profeſſedly of this bleſſed Sacrament, writes as follows: " Since Man conſiſts of two " things, *viz.* Soul and Body, it is neceſſary, that " they, who are ſaved, ſhould by both one and the " other touch him, who is to bring them to Life. " The Soul therefore being united to him by Faith, " hence receives Occaſions of Salvation. For " Union with Life gives a Communication of Life. " But the Body in another manner comes to a Par- " ticipation and Union with him that gives Salva- " tion. For as they, who by Treachery have " taken Poiſon, take an Antidote to extinguiſh its " mortiferous Force; and in like manner as the " Poiſon, ſo the Antidote muſt enter into a Man's " Bowels, that its Virtue may by them be diſtri- " buted through the whole Body: So we having " taſted that which diſſolves our Nature, of ne- " ceſſity muſt ſtand in need of that which will re- " ſtore what was diſſolved; that when this whole- " ſome Medicine ſhall be within us, it may ex- " pel the Damage of the Poiſon, which before was " received in the Body, by its proper contrary Af- " fection. But what is this (Antidote?) 'Tis no " other than that Body (of Chriſt) which has been " ſhewn to be more powerful than Death, and was " the beginning of our Life. For as a little Lea- " ven, as the Apoſtle tells us, makes the whole " Lump like itſelf; ſo that Body, which by God's " Appointment ſuffer'd Death, when it is in our " Body, changes and reduces the whole to its own " Likeneſs. For as when that which is deſtructive is " mingled with that which is ſound, it makes uſe- " leſs all that which it is mingled with; ſo that " immortal Body (of Chriſt) when it is within " him that receives it, converts alſo the whole in- " to its own Nature. But it cannot be, that any

" thing

" thing ſhould be otherwiſe within our Body, un-
" leſs it be convey'd into our Bowels by eating
" and drinking: It is therefore neceſſary to re-
" ceive the life-giving Virtue of the Spirit by this
" Way, of which alone Nature is capable. But
" now, ſince that Body alone, which was united
" to the Divinity (*i. e.* the Body of Chriſt) has
" receiv'd this Grace, and it has been ſhewn, that
" our Body can no otherwiſe come at Immor-
" tality, but by being made Partaker of Incorrup-
" tion, by Communion with that (Body) which
" is immortal, we are to conſider, how 'tis poſſi-
" ble, that that one Body, which is always diſtri-
" buted to ſo many thouſand Chriſtians in the
" whole World, ſhould be whole in every one, and
" yet remain whole in itſelf, *&c.* For which per-
" haps, we may give this probable Account. For
" if the Subſtance of every Body comes from its
" Nouriſhment, which is that which it eats and
" drinks, and this Food, which it eats, is Bread,
" and this Drink is Water mixed with Wine: And
" *the Word of God*, as has been declared above, be-
" ing God and the Word, was united to the Na-
" ture of Man; and being in our Body, made no
" new Alteration in the Conſtitution of human Na-
" ture, but nouriſhed his Body by uſual and proper
" Aliments, maintaining his Subſtance by Food and
" Drink, and this Food was Bread. As then in
" us, he that ſees Bread, ſees in ſome manner a
" Man's Body, becauſe that [Bread] when it is in
" Man's Body, becomes his Body: So likewiſe that
" Body [of Chriſt] which was united to God,
" when it had taken Bread for its Food, did in a
" certain manner become the ſame thing with that
" Food, it being changed into the Nature of
" his Body ---- 'Tis with Juſtice alſo, I believe,
" that the Bread now ſanctified by the Word of
" God, is changed [μεταποιεῖσθαι] into the Bo-

" dy

" dy of God, the Word---not ſo, that by being eaten, " it becomes the Body of the Word, but is inſtantly " changed by the Word into the Body of the Word, " as the Word hath ſaid, *This is my Body.* "He adds a little after, that *the Word*, who took upon himſelf our Humanity, that he might communicate to us his Divinity in this Sacrament, *ſows himſelf in all Believers by his Fleſh, and is temper'd with their Bodies, that Man may be made Partaker of Incorruption, by an Union with that, which is immortal. And that this is effected by Virtue of Benediction, by which the Nature of thoſe things, which appear is tranſelemented into* Chriſt's Body. Πρὸς ἐκεῖνο μεταστοιχειώσας τῶν φαινομένων τὴν φύσιν.

16. St. *Ephrem*, Deacon of *Edeſſa* in *Meſopotamia*, was Cotemporary with St. *Baſil*, and in his Days ſhone as a bright Star in the Church of God. This holy Father in his Book, *Of not ſearching too curiouſly into the Nature of God*, Chap. 5. ſpeaking of the Euchariſt, writes as follows: " Why do you ſearch " into Matters above your Reach? ---- Be faithful " and innocent, partake of the immaculate Body " and Blood of our Lord with a moſt full Faith, " being aſſured, that you eat the Lamb himſelf entirely. The Myſteries of Chriſt are an immortal " Fire. Take care, leſt by prying raſhly into " them, you be conſumed in partaking of them. " The Patriarch *Abraham* ſet earthly Meats before " heavenly Angels, and they did eat them. A " great Miracle indeed, to ſee incorporeal Spirits " eating on Earth carnal Food; but what Chriſt " our Saviour, the only begotten Son, has done for " us, is above all Admiration, Comprehenſion or " Expreſſion. For he has given to us Mortals, " cloath'd with Fleſh, Fire and Spirit to eat and " drink, *viz.* his Body and Blood.

17. St. *Gregory Nazianzen* was join'd with a cloſe Tie of Friendſhip with St. *Baſil*, by whom he was firſt made Biſhop of *Saſima* in *Cappadocia*, but afterwards

wards undertook the Charge of the Church of *Conſtantinople*, *Anno* 379. This great Doctor, who, by Excellence, is ſurnamed *The Divine*, in his ſecond *Oration* on *Eaſter* (*Orat.* 42.) writes thus. "Wa-"ver not in thy Mind, hearing of the Blood of "God, and of his Paſſion and Death ---- but "without Shame or Doubt eat the Body, drink "the Blood, if thou deſireſt to live, and be not "moved by the Words of thoſe that disbelieve "his Fleſh, or the Words of thoſe that disbelieve "his Paſſion.

18. St. *Epiphanius*, who was made Biſhop of *Conſtantia*, the Capital of the Iſland of *Cyprus*, *Anno* 367, in his Book called *Anchoratus*, written *Anno* 374, impunging the too great Liberty, which *Origen* had taken, in turning all to Figure, that is written in the beginning of *Geneſis*, concerning the Creation, the Image of God in Man, *&c.* And maintaining, that the Things, which God propoſes, ought always to be believed, however obſcure or difficult they may ſeem to us, alledges to this purpoſe the Example of the bleſſed Sacrament, of which he writes in this manner: "We ſee that our Sa-"viour took into his Hands, as it is in the Goſpel, "that he ſtood up at the Supper and took certain "Things" [*viz.* Bread and Wine, which the Saint here mentions not by their Name, that he might not diſcover the Sacrament to thoſe that were not yet initiated] "and giving Thanks he ſaid, *This is* "*ſuch a Thing* [τὲ τό μὲ ἐϛι τόδε, he declines diſcovering the whole Form, for the Reaſon above-mention'd, according to the Diſcipline of the Church in thoſe "Days.] Now we ſee, that this is neither equal, nor "like either to his incarnate Image, or his inviſible "Divinity, or the Lineaments of his Limbs. For "this is round as to its Form, and inſenſible as to "its Power. And yet He [Chriſt] would of Grace "ſay, *This is my*, *&c.* and no one preſumes to "disbelieve

" disbelieve his Word. For he, who does not be-
" lieve this to be true as he has ſaid it, forfeits
" Grace and Salvation. But what we have heard
" we believe, becauſe it is his *Word*."

19. St. *Optatus*, Biſhop of *Milevis* in *Numidia*, one of the chief Champions of the Church againſt the *Donatiſts*, wrote his Books againſt *Parmenianus*, *Anno* 370. In his 6th Book, ſpeaking of the Fury of theſe Schiſmaticks againſt the Church and her Sacraments: " What, ſays he, could be ſo ſacri-
" legious, as to break, raze, remove the Altars of
" God, on which you alſo had formerly offer'd; on
" which had been borne the Vows of the People and
" the Limbs of Chriſt [*in quibus & vota populi &
" membra Chriſti portata ſunt.*] Whether [*quò*, to
" which] Almighty God had been invoked, to which
" the Holy Ghoſt being called on had come down,
" from whence by many was receiv'd the Pledge
" of eternal Salvation, the Defence of Faith, and
" the Hope of their Reſurrection." *And a little after*; " What is the Altar, but the Seat of the
" Body and Blood of Chriſt? ---- What Injury
" had Chriſt done you, whoſe Body and Blood for
" certain Moments dwelt there? Thus you have
" imitated the *Jews*, they laid Hands on Chriſt on
" the Croſs, by you he was ſtruck on the Altar---
" This your abominable Wickedneſs was doubled,
" when you broke alſo the Chalices, the Bearers
" of the Blood of Chriſt. [*Calices Chriſti ſangui-
nis portitores.*]

20. St. *Ambroſe*, one of the moſt illuſtrious Doctors of the *Weſtern* Church, was made Biſhop of *Milan*, *Anno* 374. In his Book of the *Myſteries*, Chap. 9, treating profeſſedly of the bleſſed Sacrament, and comparing it with the Manna, he writes as follows: " Conſider which of the two is
" the more excellent, the Bread of Angels (the
" Manna) or the Fleſh of Chriſt, which is the Bo-

" dy of Life. That Manna came from Heaven; " this (the Body of Chriſt) is above Heaven. That " was of Heaven; this of the Lord of Heaven. " That, if kept to another Day, was liable to Cor- " ruption; this is exempt from all Corruption, and " exempts from Corruption him whoſoever ſhall " worthily taſte of it. To them [the *Jews*] the " Water flow'd from the Rock; to thee Blood, from " Chriſt. The Water quench'd their Thirſt for " a Time; the Blood [of Chriſt] waſhes thee for " Eternity, *&c.* What they (the *Jews*) did, paſ- " ſed in a Shadow; but what thou doeſt paſſes in " Truth. If then what thou wondereſt at [the " Manna, *&c.*] is but a Shadow; how great muſt " the Thing itſelf be, of which the Shadow was " worthy of Admiration. Hear (from the Apo- " ſtle) that what paſs'd amongſt the Ancients, was " a Shadow. *They drank*, ſays he, *of the rock that* " *followed them, and that rock was Chriſt. But with* " *many of them God was not pleaſed; for they were* " *overthrown in the wilderneſs. Now theſe things* " *were done as a figure of us.* Thou haſt known " Things more excellent. For the Light is to be " preferred to the Shadow, the Truth to the Fi- " gure, the Body of the Maker to the Manna " from Heaven. Perchance thou wilt ſay to me, " I ſee another Thing, how do you affirm to me, " that I receive the Body of Chriſt? We have " this therefore yet to prove. How many Exam- " ples have we here to produce? Let us ſhew, " that this is not what Nature formed, but what " the Bleſſing has conſecrated, and that the " Power of the Bleſſing is greater than that of " Nature; becauſe by the Bleſſing, even Nature " itſelf is changed. *Moſes* held a Rod in his " Hand, he caſt it down, and it became a Ser- " pent. He caught hold again of the Serpent's " Tail, and it returned to the Nature of a Rod.

" Thou

" Thou ſeeſt then, that, by the Grace confer'd on
" the Prophet, Nature was twice changed of the
" Serpent and of the Rod. The Rivers of *Egypt*
" run with pure Water; on a ſudden, Blood began
" to guſh out from the Veins of the Springs:
" There was nothing in the Rivers that could be
" drunk: Again, in conſequence of the Prophet's
" Prayers, the Blood of the Rivers ceas'd, the Na-
" ture of Water return'd, *&c.* Now, if the Bleſ-
" ſing of a Man was of ſo much Force, as to con-
" vert Nature, what ſhall we ſay of the divine
" Conſecration, where the very Words of the Lord
" our Saviour operate? For this Sacrament which
" thou receiveſt is made by the Words of Chriſt.
" And, if the Words of *Elias* were ſo powerful, as
" to draw Fire from Heaven, ſhall not the Words
" of Chriſt be powerful enough to change the Kinds
" [Species] of the Elements? Thou haſt read
" concerning the Works of the whole Creation,
" that *he ſpoke, and they were made*; *he commanded,*
" *and they were created.* If then the Word of
" Chriſt could make ſomething out of nothing;
" ſhall he not be thought able to change the Things
" that are, into what they were not? For 'tis not
" a leſs Task to give new Natures to Things,
" than to change their Natures. But what need of
" Arguments? Let us propoſe Examples from
" himſelf, and aſſert the Truth of this Myſtery by
" the Example of the Incarnation. Was it accord-
" ing to the Courſe of Nature that our Lord Jeſus
" was born of *Mary?* --- 'Tis evident, that it was
" contrary to the Courſe of Nature for a Virgin to
" bring forth. Now this Body which we make
" [*in the Euchariſt*] is that (which was born) of
" the Virgin. Why do'ſt thou here ſeek for the
" Order of Nature in the Body of Chriſt, when
" our Lord Jeſus himſelf, contrary to Nature, was
" born of a Virgin? Doubtleſs it was the true

" Fleſh of Chriſt that was crucified, that was bu-
" ried. It is then truly the Sacrament of his Fleſh.
" Our Lord Jeſus himſelf cries out, *This is my*
" *Body*. Before the Bleſſing of the heavenly Words
" it is named another kind of Thing; after the
" Conſecration, 'tis ſignified to be the Body of
" Chriſt. [*Corpus Chriſti ſignificatur.*] He himſelf
" calls it [*that which is contained in the Chalice*] his
" Blood. Before the Conſecration, 'tis call'd ano-
" ther Thing; after the Conſecration, 'tis call'd
" Blood. And thou ſayeſt, *Amen*; that is to ſay,
" *It is true*: What thy Mouth ſpeaketh, let thy in-
" ward Mind confeſs; and let thy Affection feel
" what thy Words expreſs." So far St. *Ambroſe*.

And, in his firſt Book upon St. *Luke*, ſpeaking of the Apparition of the Angel *Gabriel* to *Zacharias*, and applying it to the Euchariſt, " Make no doubt, " ſays he, that an Angel is preſent, when Chriſt is " preſent, when Chriſt is ſacrificed." *Quando Chriſtus aſſiſtit, quando immolatur.* And, in the Concluſion of his Exhortation to the Virgins, made upon Occaſion of the Dedication of the Church built by the Widow *Juliana*, addreſſing his Prayer to God: " Let every Sacrifice, ſays he, which is " offer'd in this Temple with a ſincere Faith and " true Devotion, be accepted by thee in the Odour " of Sweetneſs. And when thou lookeſt upon that " Life-giving Hoſt, by which is taken away the " Sin of this World, caſt alſo thy Eyes on theſe Vic-
" tims of pious Chaſtity, and afford them thy con-
" tinual Protection." And, in his Epiſtle to *Marcellina*, giving an Account of the Diſcovery of the Bodies of the SS. *Gervaſe* and *Protaſe*, and of the Diſcourſe that he made upon that Occaſion to his People; ſpeaking of the Altar under which he deſign'd to place the Relicks of theſe Saints, he makes uſe of theſe Words: " Let theſe triumphant Vic-
" tims be lodg'd in the Place where Jeſus Chriſt

" is

" is the Hoſt; but He upon the Altar, who ſuf-
" fer'd for all; they under the Altar, who have
" been redeem'd by his Sufferings." And, in his third Book of the Holy Ghoſt, expounding theſe Words of the 98th *Pſalm*, *Adore his Footſtool*; he tells us, " That by this Footſtool is underſtood the Earth,
" and by the Earth the Fleſh of Chriſt, which we
" at preſent adore in the Myſteries, and which the
" Apoſtles, as we have ſaid above, adored in the
" Lord Jeſus.

21. To St. *Ambroſe* we ſhall join the ancient Author of the ſix Books of the Sacraments, publiſh'd amongſt St. *Ambroſe*'s Works, and quoted under his Name nine hundred Years ago, both by *Paſchaſius* and *Bertram*, in their ſeveral Books of the Body and Blood of our Lord. This Author, *L.* 4. *C.* 4. writes as follows: " Perhaps thou wilt ſay, Mine is
" common Bread: But the Bread before the Sacra-
" mental Words is Bread; but when it is conſe-
" crated, of Bread it is made the Fleſh of Chriſt.
" Let us then prove this. How can, that which is
" Bread, be the Body of Chriſt? By Conſecration.
" By what, or by whoſe Words, is the Conſecra-
" tion? Of the Lord Jeſus. For --- when the
" Prieſt comes to the making of the venerable Sa-
" crament, he uſes no longer his own Words, but
" the Words of Chriſt. Therefore 'tis the Word
" of Chriſt that maketh this Sacrament. What
" Word of Chriſt? The ſame by which all
" Things were made. The Lord commanded,
" and the Heaven was made. The Lord com-
" manded, and the Earth was made, *&c.* Thou
" ſeeſt therefore how efficacious the Word of Chriſt
" is. If then there is ſo great Force in the Word
" of our Lord, as to give a Beginning to Things
" which had no Being; how much more has it a
" Power of effecting, that Things which had a Be-
" ing ſhould be, and be changed into another

" Thing. The Heaven was not, the Sea was not, " the Earth was not. But hearken to him that " ſays, *He ſpoke, and they were made; he commanded,* " *and they were created.* Therefore, to anſwer thee, " It was not the Body of Chriſt before the Conſecra- " tion, but after the Conſecration, I tell thee, that " it is now the Body of Chriſt. He ſpoke, and it " is made; he commanded, and it is created.

And, Chap. 5, " Our Lord Jeſus himſelf teſtifies " to us, that we receive his Body and Blood; can " we make any doubt of his Faith and Teſtimony — " Which is more excellent, the Manna from Hea- " ven, or the Body of Chriſt? Doubtleſs the Body " of Chriſt, who is the Maker of Heaven . . . 'Tis " not then for nothing, that [at the Time of re- " ceiving] thou ſayeſt, *Amen*; confeſſing in Spirit, " that thou receiveſt the Body of Chriſt. The " Prieſt ſays to thee, *The Body of Chriſt*; and thou " ſayeſt, *Amen*; that is, *It is true.* What thy " Tongue confeſſeth, let thy Affection keep.

And, *L.* 6. *C.* 1, " As our Lord Jeſus Chriſt is " the true Son of God, not as other Men by Grace, " but as being Son of the Subſtance of the Father; " ſo 'tis his true Fleſh, as he has ſaid, that we re- " ceive, and his true Blood is our Drink, *&c.*

22. St. *Gaudentius* (who ſucceeded St. *Philaſtrius* in the See of *Brixia*, *Anno* 396) in his ſecond Trea- tiſe upon *Exodus*, ſpeaking of the Paſchal Lamb as of a Figure both of the Paſſion of Chriſt, and of the bleſſed Euchariſt, writes thus: " In the Paſſover of " the Law, which was but a Shadow, they did not " kill one only Lamb, but many: For each Houſe " a Lamb was kill'd; for one could not be ſuffici- " ent for all, becauſe it was a Figure, and not the " real Paſſion of our Lord. For the Figure is not " the Truth, but an Imitation of the Truth, *&c.* " In this Truth, in which we (now) are, one has " died for all: And the ſame being immolated in

" the

" the Myſtery of the Bread and Wine, nouriſhes " (them that receive him) in all the Houſes of the " Churches; gives Life to them that believe in " him; and, being conſecrated, ſanctifies thoſe " that conſecrate him. 'Tis the Fleſh of the Lamb, " 'tis his Blood: For the Bread which came down " from Heaven, has told us himſelf, that *the Bread* " *which he would give was his Fleſh for the Life of* " *the World.*

And again: " The Creator and Lord of Na- " tures, who produceth Bread out of the Earth, of " Bread again, becauſe he can do it, and has pro- " miſed to do it, maketh his own Body. [*Efficit* " *proprium Corpus.*] And he who made Wine out " of Water, the ſame maketh his Blood out of " Wine.

And again, applying to the Euchariſt what is written of the Paſchal Lamb; " 'Tis the Paſcha " of the Lord; that is to ſay, the Paſſover of the " Lord. Don't think it to be earthly, which is " (now) made heavenly by him, who paſſeth into " it, and has made it his Body and Blood." *And a little below:* " Believe that which is declared, that " what thou receiveſt is the Body of that heavenly " Bread, and is the Blood of that ſacred Vine: " For when Chriſt gave to his Diſciples the conſe- " crated Bread and Wine, he ſaid thus, *This is my* " *Body, this is my Blood.* Let us believe him, I " beſeech you, whom we have believed. Truth " cannot tell a Lie ---- In like manner all Things, " as they are deliver'd to us, let us believe; not " breaking that moſt ſolid Bone of his, *This is my* " *Body, this is my Blood.* And if there be any thing " yet remaining in any one's Senſe, which he has " not taken by this Expoſition, let it be burnt by " the Ardour of Faith; for our God is a conſuming " Fire." So far St. *Gaudentius*, alluding to the Ceremonies preſcribed for the Paſchal Lamb; *viz.*

that no Bone of it ſhould be broken; and that what remain'd not eaten ſhould be conſumed by Fire; *Exodus* xii. 10 and 46.

23. St. *Jerome*, who flouriſh'd from the Year 378, at which Time he was made Prieſt, till the Year 420, and for his admirable Talent in explaining difficult Paſſages of Holy Writ, was conſulted as an Oracle from all Parts of the World; writing to *Hedibia*, *Queſt.* 2, and confuting the *Millenarians*, who, from theſe Words of Chriſt, St. *Mat.* xxvi. *I ſay unto you, I will not drink henceforth of this fruit of the vine, till that day when I drink it new with you in my father's kingdom*; pretended to eſtabliſh Chriſt's thouſand Years Reign upon Earth, in which he ſhould drink Wine: "But let us, ſays "he, hear that the Bread which the Lord broke, "and gave to his Diſciples, is the Body of our "Lord and Saviour; he himſelf ſaying to them, "*Take and eat, this is my Body:* And that the "Chalice is that of which he again ſpoke, *Drink* "*ye all of this; for this is my Blood of the New* "*Teſtament which ſhall be ſhed for many* --- If then "the Bread which came down from Heaven is the "Body of our Lord, and the Wine which he gave "to his Diſciples is his Blood of the New Teſta-"ment, which was ſhed for many unto the Re-"miſſion of Sins; let us reject *Jewiſh* Fables, *&c.* "Neither did *Moſes* give us the true Bread, but "our Lord Jeſus, being himſelf both the Gueſt "and the Banquet, the ſame who both eats and is "eaten [*Ipſe conviva & convivium, ipſe comedens & "qui comeditur:*] We drink his Blood, *&c.*

And, writing upon the firſt Chapter of St. *Paul*'s Epiſtle to *Titus*, ſpeaking of the bleſſed Euchariſt, and the Continence required of thoſe that are to be the Miniſters of it, by the Example of the Shew-bread in the old Law, to the eating of which no ſmall Purity was exacted, 1 *Sam.* xxi. 4, 5. "There

"is,

" is, ſays he, as much Difference between the " Shew-bread and the Body of Chriſt, as there is " between the Shadow and the Body; between the " Image and the Truth; between the Figures of " Things to come, and the Things by them pre- " figured.

And, in his Epiſtle to *Heliodorus*, " God forbid, " that I ſhould ſpeak any thing amiſs of theſe Men " [Prieſts] who, ſucceeding the Apoſtles in their " Function, make the Body of Chriſt by their ſa- " cred Mouth." [*Chriſti corpus ſacro ore conficiunt.*] He has the ſame Expreſſion in his Epiſtle to *Fabiola*; where he calls the Prieſt *the Mediator* [Sequeſter] *of God and Men; who makes the Fleſh of the Lamb with his ſacred Mouth, Carnes agni ſacro ore conficiens.* And, in his Epiſtle to *Evangelus*, where he writes, that, at the Prayers of Prieſts, *the Body and Blood of Chriſt are made, Chriſti corpus ſanguiſque conficitur.* To which he adds, writing upon *Galat.* v. that *Wine is conſecrated into the Blood of Chriſt, In Chriſti ſanguinem vinum conſecrari.*

And, writing upon the 26th Chapter of St. *Matthew*, he ſays, " After that the typick Paſſover was " fulfilled, and he [Chriſt] had eat the Fleſh of " the Lamb with the Apoſtles, he taketh Bread, " which ſtrengthens the Heart of Man, and paſſes " to the *true* Sacrament of the Paſſover [*i. e.* the " Truth of which the Paſſover was a Type:] " That as, in prefiguring of him, *Melchiſedech*, the " Prieſt of the moſt High God, had done offering " Bread and Wine, he might alſo preſent *the Truth* " of his Body and Blood." *Ipſe quoque veritatem ſui corporis & ſanguinis repræſentaret.* Where, 'tis viſible, that the Word *repræſento* is to be *Engliſh'd*, as we have here render'd it, *preſent*; agreeably to the original Signification of the Word, which, according to Dr. *Littleton*, in his Dictionary, is *præſentem ſiſto*, παρίστημι; *i. e. to render preſent.* And thus it is

uſed, upon innumerable Occaſions, by ancient *Latin* Authors, both Heathens and Chriſtians; which being notorious to all that are vers'd in their Writings, 'tis needleſs here to prove by Examples. 'Tis true, the ſame Word is alſo frequently uſed to ſignify *repreſent*; but, that this is not the Caſe in the Words of St. *Jerome*, which we have before us, is plain; 1*ſt*, From the Oppoſition he here makes between the Paſchal Lamb and the Sacrifice of *Melchiſedech*, as *Types* and *Figures*; and the Sacrament of the Euchariſt, as *the Truth* of which they were Types and Figures. 2*dly*, From his joining theſe Words, *veritatem ſui corporis & ſanguinis*, the Truth of his Body and Blood, with the Verb *repræſentaret*: For if here no more had been meant, than the repreſenting, by way of a Figure, the Body and Blood of Chriſt, this was no more than *Melchiſedech*'s Bread and Wine had done; nor was there any more Reaſon for applying this Expreſſion of *the Truth* to the Sacrament of Chriſt, than to the Figure of *Melchiſedech*.

In the ſame Senſe *Tertullian* (who frequently uſes the Word *repræſento*, to ſignify the ſame as *præſentem ſiſto*, to *render preſent*) in his firſt Book againſt *Martion*, ſpeaking of the Euchariſtic Bread, tells us, that Chriſt thereby, *ipſum corpus ſuum repræſentat*, *preſents to us his very Body*.

24. St. *John Chryſoſtome*, the chief Doctor of the Eaſtern Church, was made Prieſt by *Flavian*, Succeſſor to St. *Meletius* in the See of *Antioch*, in the Year 386; and Biſhop of *Conſtantinople*, *Anno* 398. In his eighty-third Homily upon St. *Matthew*, explaining the Words of the Inſtitution of the bleſſed Sacrament: "Let us, ſays he, in all Things believe "God, nor ever contradict him; altho' what he "ſays ſeems contrary to our Thought and to our "Sight. Let his Words take place of our Thoughts "and of our Eyes.... For his Words cannot de-

"ceive,

" ceive, but our Senſe may be eaſily miſtaken:
" Thoſe never err, but our Senſe is very often de-
" ceived. Since therefore the Word ſays, *This is*
" *my Body*, let us be convinced and believe, and be-
" hold it with our intellectual Eyes: For Chriſt
" has given nothing ſenſible to us, but in Things
" ſenſible, all Things intelligible [τοιαῦτα] . . . O how
" many now ſay, I would willingly ſee his Shape,
" his Form, his Cloaths, &c. Behold you ſee him,
" you touch him, you eat him. You deſire to ſee
" his Cloaths; but he gives you his own ſelf
" [ἑαυτὸν] not only to ſee, but to touch alſo, and
" to eat and to receive within yourſelf. Let no
" one then approach with a Loathing . . . For no
" ſmall Puniſhment is appointed for thoſe who
" communicate unworthily. Conſider how much
" you are incenſed againſt him that betray'd him,
" and thoſe that crucified him: Take heed then
" leſt you alſo become guilty of the Body and
" Blood of Chriſt. They put his ſacred Body to
" Death; and you, after ſo many Benefits, receive
" him with an unclean Soul. He did not think it
" enough to become Man, nor to be ſcourged and
" killed; but he mingles [*i. e.* incorporates] himſelf
" with us, and not by Faith only, but in very
" Deed makes us his Body. How ſuperlatively
" pure then ought he to be, who is to partake of
" this Sacrifice? Ought not that Hand to be purer
" than the Rays of the Sun, which divides this
" Fleſh; that Mouth, which is filled with this ſpi-
" ritual Fire; that Tongue, which is purpled with
" this awful Blood? . . . We have for our Food
" that which the Angels tremble to ſee, nor can be-
" hold without Fear, by reaſon of the Brightneſs
" which is darted from it . . . *Who ſhall declare the*
" *Power of the Lord, and publiſh all his Praiſes?*
" What Shepherd ever yet fed his Sheep with his
" own Limbs [τοῖς οἰκείοις μέλεσι?] But why do

" I ſpeak

" I ſpeak of Shepherds? Many Mothers have put " out their Children to be nurſed at others Breaſts: " But he would not do ſo, but nouriſhes us him- " ſelf with his own Blood [ἰδίῳ αἵματι] and through " all Things knits us cloſely to himſelf, &c. Theſe " Things are not to be effected by the Power of " Man: He that then did thoſe Things at that " (laſt) Supper, the ſame effects them alſo now. " We hold the Place of his Miniſters; but he that " ſanctifies and changes [μεταποιεῖ] theſe Things " is (Chriſt) himſelf." He inculcates the ſame Doctrine in the ſame Words, in his 60th Homily, to the People of *Antioch*.

And, in his 45th Homily upon St. *John*, " That " we may, ſays he, not only by Love, but in very " Deed, be temper'd into that Fleſh, is effected by " this Food which he has given us; deſiring to de- " monſtrate the Affection which he bears us. " Therefore has he incorporated himſelf with us, and " infuſed his Body into us, that we may become " one Thing (with him) as the Body united to the " Head. For this is a Token of thoſe that ex- " ceedingly love. And this was intimated by *Job*, " ſpeaking of his Servants, by whom he was loved " entirely; who, to expreſs their Love, ſaid, *Who " will grant us that we may be filled with his Fleſh?* " Therefore has Chriſt done this to make us love " him the more; and to ſhew his Affection to us; " not only permitting to thoſe that deſire it to ſee " him, but alſo to touch him and to eat him, and " faſten their Teeth into his Fleſh . . . Let us there- " fore riſe from this Table like Lions breathing " forth Fire, being become terrible to the Devil, " &c. Parents have often given their Children to " be nurſed by others; but I, ſays he, not ſo; " for I nouriſh you with my own Fleſh; I give " you my own ſelf; deſiring that you may all be " ſound, and giving you good Hopes for hereafter:

" For

" For he that gives himſelf to you here, much
" more (will give himſelf) hereafter. I would be
" your Brother; for your Sake I took Fleſh and
" Blood; and theſe Things, by which I was united
" to you, I give to you. This Blood makes the
" King's Image flouriſh in you; this gives an in-
" eſtimable Beauty, *&c.* The Devils, when they
" ſee the Blood of the Lord, fly away, and the
" Angels come to us. This Blood, being ſhed,
" cleanſed the whole Earth; of which St. *Paul* has
" ſpoken ſo much to the *Hebrews*. This Blood
" purified the inward Temple, and the Holy of
" Holies. And if the Type of it had ſo great Vir-
" tue both in the Temple of the *Hebrews*, and in
" the midſt of *Egypt*, when it was ſprinkled on the
" Door-poſts, how much more the Truth? This
" Blood ſanctified the Golden Altar; without it
" the High-Prieſt preſumed not to enter into the
" inward Part of the Temple. This Blood con-
" ſecrated the Prieſts. This in Types waſh'd away
" Sins. Now if in Types [*that is, in the Blood of*
" *Victims of the old Law, which was but a Type of*
" *the Blood of Chriſt*] it had ſo much Virtue; if
" Death had ſuch a Horror even of the Shadow of it,
" tell me how much will it fear the very Truth?
" *&c.* This Blood was always prefigured in the
" Altars, in the Martyrdom of the Juſt, *&c.*
" With this Chriſt redeemed the Church, *&c.*
" This Fountain is the Fountain of Light, ſpread-
" ing forth the Rays of Truth. By this (Fountain)
" ſtand the heavenly Powers, beholding the Beauty
" of its Waves; for they more manifeſtly contem-
" plate the Virtue and the inacceſſible Splendors of
" the Things that are ſet before us; τῶν προκειμένων.
" They, that are Partakers of this Blood, abide with
" the Angels and Archangels, and other Powers
" above, cloathed with the very Royal Robe of
" Chriſt; . . . nay, they are cloathed with the very

" King

" King himſelf. But as this is great and admirable, " ſo, if you approach with Purity, you approach " to Salvation; but if with a bad Conſcience, to " Judgment and Puniſhment: *For he, that eateth* " *and drinketh unworthily* of the Lord, *eateth and* " *drinketh Judgment to himſelf.* For if they, that " defile the King's Purple, are no leſs puniſh'd than " they that cut (or rend) it, what wonder that they, " who with an unclean Conſcience receive the Body " (of Chriſt) ſhould fall under the ſame Puniſh- " ment as they [the *Jews*] who more manifeſtly " rent him" [*viz.* upon the Croſs.]

And, in his 24th Homily on the *Firſt Epiſtle to the Corinthians*, explaining theſe Words, *The cup of bleſſing, which we bleſs, is it not the communion of the blood of Chriſt?* 1 *Cor.* x. 16. " He [the Apoſtle] " has here ſpoken very faithfully and terribly. And " what he ſays is this: That which is in the Cha- " lice is that which flow'd from his Side; and of " this we are Partakers: This ſame he ſhed, that " we might not remain in Error; and he not only " ſhed it, but alſo gave this ſame to us. Where- " fore, ſays he, if you deſire Blood, do not colour " the Altar of Idols with the Blood of Beaſts; but " my Altar with my Blood. What can be more " terrible than this? But what more worthy of " Love? *&c.* He has changed the Victim, inſtead " of the Slaughter of Beaſts; he has commanded " himſelf to be offer'd.

And a little after: " Nor has he only given his " Body, but becauſe the former Nature of Fleſh, " made of the Earth by Sin, was ſubjected to Death, " and made void of Life; he has introduced, as " one may ſay, another Lump and Leaven, *viz.* " his own Fleſh; which by Nature indeed is the " ſame, but free from Sin, and repleniſh'd with " Life: And he has given to all to partake of " this, that, being fed with it, caſting off the for-

" mer

" mer which was dead, we might, by this Table,
" be moulded into eternal Life.

And a little after: " No one receives the King
" raſhly or inconſiderately. Why do I ſay the
" King? No one preſumes raſhly to meddle with
" the King's Robes with unclean Hands.... How
" then ſhall we receive with ſo great an Affront
" the Body of God, who is above all Things
" [which is] clean, pure, united to the Divinity
" by which we are and live, by which the Gates
" of Hell were broken, and the Arches of Heaven
" open'd. Let us not, I beſeech you, let us not,
" by ſuch Impudence, kill ourſelves; but let us
" approach to it with Fear, and all Purity. And
" when you ſhall behold it before you, ſay to your-
" ſelf: Through this Body I am no longer Duſt
" and Aſhes; I am no longer a Captive, but free:
" Through this I hope for Heaven, &c. This
" Body, pierced with Nails and ſcourged, was
" victorious over Death. This Body when the Sun
" beheld upon the Croſs, he turn'd away his Rays:
" For this the Veil was rent, and the Rocks ſplit,
" and the whole Earth quaked. This is that Body
" which was imbru'd with Blood, which was
" wounded with a Lance, and which ſent out thoſe
" Springs healthful to the whole World; the one
" of Water, and the other of Blood, &c. This
" Body he has given to us to hold, and to
" eat... This Body, even lying in a Manger, the
" wiſe Man reverenced... You ſee him not in a
" Manger, but on the Altar; not a Woman hold-
" ing him, but a Prieſt ſtanding by, &c. Nor
" do you only barely ſee the ſame Body, as they
" did; but alſo know its Power, and are not ig-
" norant of any of thoſe Things which have been
" wrought by him, &c. This Myſtery makes the
" Earth a Heaven to you. Open then the Gates
" of Heaven, and look; or, rather, open the

" Heaven

" Heaven of Heavens, and then you ſhall ſee what " I have ſaid: For what is there of all Things the " moſt valuable, that will I ſhew you placed here " upon Earth. For as in the King's Palace the " moſt magnificent Thing is not the Walls or " gilded Roof, but the Body of the King ſeated on " his Throne; ſo likewiſe in Heaven 'tis the Body " of the King; and this you may ſee now upon the " Earth. For 'tis not the Angels nor the Arch- " angels, nor the Heavens, nor the Heaven of " Heavens I ſhew you; but the Lord himſelf of " all theſe. You underſtand now how that which " is the moſt valuable of all Things you ſee upon " Earth; and not only ſee it, but touch it, and eat " it; and, having received it, you go home. " Cleanſe therefore and purify your Soul, *&c.* For " if the King's Son, with his Globe and Purple " and Diadem, were deliver'd you to be carried, " you would throw away whatever Things are upon " Earth. And now, that 'tis not the Son of a " mortal King you receive, but the only begotten " Son of God himſelf; pray tell me, are you not " ſeiz'd with Dread? Do you not caſt away all " Love of the Things of this Life?" So far St. *Chryſoſtome*, who repeats a great Part of this Paſſage in the ſame Words in his Homily upon St. *Philogonius*.

But, becauſe it would be endleſs to tranſcribe all the Paſſages in which St. *John Chryſoſtome* moſt manifeſtly teaches the Doctrine of the real Preſence and Tranſubſtantiation, I ſhall content myſelf with only pointing out ſome Homilies, which the Reader may at Leiſure peruſe; in which he will find this Doctrine moſt evidently inculcated: Such are, the 51ſt Homily upon St. *Matthew*; the 21ſt Homily upon the *Acts of the Apoſtles*; the 41ſt Homily upon the *Firſt Epiſtle to the Corinthians*; the 3d Homily upon the *Epiſtle to the Epheſians*; the 3d Homily

upon

upon the *Epiſtle to the Philippians*; the 16th Homily upon the *Firſt Epiſtle to Timothy*; the 17th Homily upon the *Epiſtle to the Hebrews*; the 2d and 21ſt Homily to the People of *Antioch*; the 3d and 4th Homily of the incomprehenſible Nature of God; the Homily upon St. *Philogonius*; the Homily to the *Neophytes*; the Homily of *Judas*'s Treaſon; the Oration upon Chriſt's Nativity; the Homily upon the Appellation of the Burying-place, and upon the Croſs of Chriſt; the Homily on Penance, or of the Euchariſt; his third Book of Prieſthood, *&c.*

Infine, this great Doctor, in his ſixth Book of Prieſthood, writeth thus: "When the Prieſt hath "invoked the Holy Ghoſt, and perfected the tre- "mendous Sacrifice, and forthwith taken into his "Hands the common Lord of all; in what Rank "ſhall we place him? What Purity ought we not "to require of him? *&c.* At that Time the "Angels ſtand by the Prieſt, and every Quire of "the Heavenly Powers cries out; and the Place "about the Altar is crowded with Angels, in Ho- "nour of him that lies upon it, *&c.* I heard a "Perſon relating, how that an admirable old Man, "that had many Revelations, told him, that he had "ſometimes been favour'd with this kind of Viſion; "and that at that Time he ſaw on a ſudden a mul- "titude of Angels . . . cloathed in bright Robes, "and encompaſſing the Altar, and bowing them- "ſelves down, like ſo many Soldiers in Preſence of "their King; and I believe it." So far the Saint.

25. St. *Auguſtin*, the chief Doctor of the Weſtern Church, was made Biſhop of *Hippo* in *Africa*, *Anno* 395. This great Man bears Teſtimony to the Catholick Doctrine, concerning the Euchariſt, in innumerable Places; of which we ſhall pick out ſome few. In the ninth Book of his Confeſſions, Ch. 13, ſpeaking of his holy Mother *Monica*'s laſt dying Requeſt, "She deſired us, ſays he, to remember her

"at

" at thy Altar, on which ſhe had conſtantly at-
" tended, without failing ſo much as one Day;
" whence ſhe knew was diſpenſed that Holy Vic-
" tim by which the Hand-writing that ſtood againſt
" us was cancelled, by which the Enemy was van-
" quiſh'd who keeps Account of our Sins." See alſo what he writes in the 12th Chapter of the ſame Book of the Burial of his Mother, and of the Prayers which he pour'd forth to God, when *the Sacrifice of our Ranſom* [*ſacrificium pretii noſtri*] was offer'd to God for her.

And, in his firſt Diſcourſe upon the 33d *Pſalm*, No. 10. explaining thoſe Words of the old Tranſlation, *He was carried in his own Hands*; " Who
" can underſtand, Brethren, ſays he, how this can
" be poſſible in Man? Was ever any Man carried
" in his own Hands? In others Hands a Man
" may be carried, but no one is carried in his own
" Hands. How this can be underſtood of *David*,
" according to the Letter, we cannot find; but in
" Chriſt we find it: For Chriſt was carried in his
" own Hands, when, recommending his own very
" Body, he ſaid, *This is my Body*; for he carried
" that Body in his own Hands.

And, in his ſecond Diſcourſe upon the ſame *Pſalm*, ſpeaking of the *Jews*, he ſays, " They incurred
" *Darkneſs* upon account of him whom they cru-
" cified: But we [Chriſtians] receive *Light*, by
" eating and drinking him that was crucified.

And, writing upon the 98th *Pſalm*, upon thoſe Words, *Adore his Footſtool*, as 'tis in the *Septuagint*; " I ask, ſays he, what is this Footſtool? And the
" Scripture makes me Anſwer, *The Earth is my*
" *Footſtool*. How ſhall we adore the Earth, when
" the Scripture plainly ſays, *The Lord thy God thou*
" *ſhalt adore?* And here it ſays, *Adore his Foot-*
" *ſtool*; and, explaining to me the meaning of this,
" it tells me, *The Earth is his Footſtool*. Here I am

" at

" at a ſtand: I am afraid to adore the Earth, leſt " he condemn me that made Heaven and Earth: " Again, I am afraid not to adore the Footſtool of " my Lord, becauſe the *Pſalm* tells me, *Adore his* " *Footſtool.* In this Uncertainty I turn myſelf to " Chriſt . . . and I find how the Earth may be " adored without a Crime, how his Footſtool may " be adored without a Crime. For he took Earth " of Earth; for all Fleſh is of Earth; and he " took Fleſh of the Fleſh of *Mary*; and becauſe in " this Fleſh he converſed with us, he gave us alſo " this ſame Fleſh to eat for our Salvation. Now " there is no-body that eats that Fleſh, but firſt " adores it. Thus we have found out, how that " Footſtool of our Lord may be adored; and we " not only not ſin in adoring it, but ſin if we don't " adore it.

And, in his ſecond Book *Againſt the Adverſary of the Law and the Prophets*, No. 33, teaching that we are to acquieſce to the Words of the Scripture, notwithſtanding they may ſeem to contain ſomething difficult to be underſtood; he brings the Example of the Euchariſt; " As, ſays he, we receive with a " faithful Heart and *Mouth* the Mediator of God " and Men, the Man Chriſt Jeſus, giving us his " Fleſh to eat, and his Blood to drink; altho' it " ſeems to be a Thing more full of Horror to eat " Man's Fleſh than to kill it, and to drink Man's " Blood than to ſhed it.

And, in his 12th Book againſt *Fauſtus*, Chap. 10. he writes thus: " The Blood of Chriſt has a loud " Voice upon Earth, when at the receiving of it all " Nations anſwer, *Amen.* This is the plain Voice " of Blood, which the Blood itſelf ſpeaks in the " Mouths of the Faithful redeemed by the ſame " Blood." And, in the 20th Chapter of the ſame Book, he calls the Euchariſt, " The Sacrament of " Hope, by which the Church is at this Time

" united,

" united, as long as that is drunk which flow'd " from Chriſt's Side." And, in his 97th Sermon upon the Words of the Goſpel, No. 4, ſpeaking of the *Jews* converted by St. *Peter*, " They were con- " verted, ſays he; they were baptized; they ap- " proach'd to the Lord's Table; and now believing " they drunk that Blood which in their Rage they " had ſhed." *Sanguinem, quem fævientes fuderunt, credentes biberunt.*

And, in his Epiſtle to *Cæſulanus*, reprehending the ſaying of one *Urbicus*, he has theſe Words: " He ſays, that the Cattle has given Place to the " Bread, as if he were ignorant that then alſo " (*viz.* in the Time of the old Law) the Loaves of " Propoſition (the Shew-bread) were uſed to be " placed on the Table of our Lord; and that now " he takes part of the Body of the unſpotted " Lamb. He ſays, that the Blood has given Place " to the Cup; not reflecting, that even at this " Time he receives Blood in the Cup.

And, in his 12th Book of *the City of God*, Chap. 20, where he expounds the Words of *Eccleſiaſtes*, *'Tis not good for man but that he eat and drink*, of the receiving this heavenly Banquet, " Which our " Prieſt, the Mediator of the New Teſtament " gives, according to the Order of *Melchiſedech*, of " his own Body and Blood. For that Sacrifice, ſays " he, has ſucceeded all thoſe Sacrifices of the Old " Teſtament, which were offer'd up as a Shadow " of that which was to come. For which reaſon " we underſtand thoſe Words of the 39th *Pſalm* to " have been ſpoken prophetically in the Perſon of " our Mediator, *Sacrifice and oblation thou didſt not* " *deſire, but thou haſt made a body for me*; becauſe, " inſtead of all thoſe Sacrifices and Oblations, his " Body is offer'd up, and given to ſuch as partake " of it." See what he writes to the ſame Effect upon the 39th *Pſalm*, No. 12.

26. St. *Iſidorus*, of *Peluſium* in *Egypt*, was Cotemporary with St. *Auguſtin*. In the 109th Epiſtle of his firſt Book he writes: "That on the Myſtical Table the Holy Ghoſt makes common Bread "become the proper Body of his [*i. e.* Chriſt's] "Incarnation." [σῶμα ἴδιον τῆς ἐνσάρκου οἰκονομίας.] As much as to ſay, the proper Body which our Lord took at his Incarnation. And, in his 123d Epiſtle of the ſame Book, ſpeaking of the Linnen Cloth uſed at the Altar in the ſacred Myſteries, as repreſenting the *Sindon* or clean Linnen in which *Joſeph* of *Arimathæa* wrapt up the Body of Chriſt; he writes thus: "That clean Linnen Cloth which "is ſpread under the Myſtery of the divine Gifts, "is the Miniſtry of *Joſeph* of *Arimathæa*. For, as "he buried the Body of our Lord wrapped up in a "Linnen Cloth, thro' which (Body) all Mankind "receives Reſurrection; in the ſame manner we, "ſanctifying on a Linnen Cloth the Bread that is "there placed, find, without doubt, the Body of "Chriſt, which is to us as a Fountain of Immortality, which our Saviour Jeſus, buried by *Joſeph*, "after his Reſurrection from the Dead, liberally "beſtow'd.

27. St. *Cyril* of *Alexandria* was raiſed to the Dignity of Patriarch of that See after his Uncle *Theophilus*, *Anno* 412; and was, during his Life-time, the chief Champion of the Oriental Church. It would require a Volume to tranſcribe all that this great Man has written concerning the real Preſence of the Body and Blood of Chriſt in the Holy Myſteries; we muſt be forced, for Brevity's ſake, to content ourſelves with ſome few Paſſages. In the Synodical Epiſtle, ſent by him and the whole Council of *Alexandria* to *Neſtorius*, he writes as follows: "We celebrate in the Churches an unbloody Sacrifice; and ſo we approach to the myſtical Bleſ-"ſings, and are ſanctified, being made Partakers

"both

" both of the holy Fleſh and precious Blood of " Chriſt, the Saviour of us all; not receiving it as " common Fleſh, God forbid; nor as that of a " ſanctified Man, &c. but as the truly Life-giving " and proper Fleſh of the Word himſelf: For he " being Life by Nature, inaſmuch as he is God, " having united to himſelf his own Fleſh, has made " it *Life-giving*. Notwithſtanding then that he " ſays to us, *Amen, Amen, I ſay to you, unleſs you* " *eat the fleſh of the Son of man, and drink his* " *blood*, &c. we take it not to be (the Fleſh) as of " a Man like one of us (for how ſhould the Fleſh " of a Man be Life-giving according to its own " Nature) but as being truly made the proper " (Fleſh) of him, who for us was both made and " called the *Son of Man*.

And in his Defence and Explanation of his 11th Anathematiſm againſt *Neſtorius*, " We celebrate, " ſays he, in the Churches a holy life-giving and " unbloody Sacrifice; believing the Body there ſet " before us not to be that of a common Man like " us, and in the ſame manner the precious Blood; " but rather receiving them as being made the pro- " per Body and Blood of the Word which gives " Life to all Things: For common Fleſh cannot " give Life, &c.

And in his Apology againſt the *Orientals*, maintaining the ſame Anathematiſm, " Does not that " Man, ſays he, who affirms [with *Neſtorius*] him " that was viſible to have been another Son, and " another Chriſt, diſtinct from the Word . . . make " our Sacrament a [mere] Man-eating, wickedly " leading the Minds of the Faithful into unſound " Thoughts, and undertaking to ſubject to human " Reaſonings thoſe Things which he can only reach " with a Faith that is not curious [ἀζητήτῳ πίστει]? " For, altho' the Nature of the Divinity is not " eaten, a Perſon muſt not therefore ſay, that the

" holy

" holy Body of Chriſt is a common Body. But it " is neceſſary to know, as we have already ſaid, " that 'tis the proper Body [ἴδιον σῶμα] of the " Word who gives Life to all Things: For, ſeeing " that it is the Body of Life, it is Life-giving; " and therefore gives Life to our mortal Bodies, " and evacuates the Power of Death.

And, in his fourth Book againſt *Neſtorius*, Ch. 5. " As that Body, ſays he, of the Word himſelf is " Life-giving, which he made his own by a true " Union, which ſurpaſſes our Underſtanding or " Expreſſion; ſo we alſo, who partake of that holy " Fleſh and Blood of his, are altogether enliven'd, " when the Word abides in us, not only in a divine " manner, by the holy Spirit; but alſo in an hu- " man manner, by that holy Fleſh and his preci- " ous Blood.... And that this Myſtery is divine, " that the Participation of it gives Life, and that " the Virtue of this unbloody Sacrifice is far more " excellent than the Worſhip of the (old) Law, " may eaſily be ſeen by this one Argument, That " thoſe Things which were ordain'd of old by " *Moſes* are call'd *a Shadow*; but Chriſt, and all " Things that are his, are call'd *the Truth*... How " much then are our Things more excellent, to " whom Truth itſelf, that is, Chriſt, has ſhone " forth, and has ſet before us his holy Fleſh to par- " take of it... The Manna was a Type of the " myſtical Bleſſing [the bleſſed Sacrament] For " the Law was a Shadow: Therefore our Lord " Jeſus Chriſt very prudently extenuates the Figure " to lead to the Truth. For that, ſays he, was " not the Bread of Life; but I rather, who come " from Heaven, and give Life to all Things; and " alſo, by my Fleſh, which I have took, bring " myſelf into thoſe that eat it... See then how he " abides in us, and renders us victorious over Cor- " ruption, whilſt he brings himſelf into our Bodies,

" as

" as I ſaid, even by his proper Fleſh, which is true
" Meat; whereas that Shadow of the Law, and
" the Worſhip thereby ordain'd, has not Truth.
" Now the manner of (this) Myſtery is plain and
" true ... For we believe, that the Word of God
" the Father, when he had united himſelf to that
" Body, inform'd with a rational Soul, which was
" born of the Virgin (which Union was altogether
" ineffable and myſterious) he render'd that Body
" capable of giving Life; becauſe the Word, being
" God, is by Nature Life; that making us Par-
" takers of himſelf, not only in a ſpiritual, but alſo
" in a corporal manner, he might raiſe us above
" Corruption; and having by himſelf evacuated
" the Law of Sin, which is in the Members of our
" Fleſh, he might condemn Sin in the Fleſh.

And, in his fourth Book upon St. *John*, writing upon the 52d Verſe of the ſixth Chapter, *How can this man give us his fleſh to eat?* he vehemently condemns this *Jewiſh* Queſtion, *How can this be?* as derogatory to the infinite Wiſdom and Power of God; and therefore highly criminal. And brings, to this purpoſe, the Example of innumerable Miracles recorded in Holy Writ; by which God has changed one Thing into another, or otherwiſe alter'd the Laws and Courſe of Nature. And, writing upon the 53d Verſe, *Except ye eat the fleſh of the Son of man, &c.* he tells us, that Chriſt moſt clearly taught his Diſciples the manner in which he had promis'd, in the ſixth Chapter of St. *John*, to give us his Fleſh to eat; when at his laſt Supper he broke Bread, and gave it them, ſaying, *Take and eat, this is my Body.* [Where he takes no notice at all of the *Remembrance of Chriſt*, which the Sacramentarians will have to be the Maſter-key for the explaining of this Myſtery.] He adds, in the Sequel, that it was requiſite, that not only our Souls ſhould be ſanctified by the Holy Ghoſt, but likewiſe our Bodies be

entitled

entitled to a glorious Reſurrection, by a corporal Participation of a corporal Object, conformable to their Nature, *viz.* of the Body of Chriſt; which, by its Union with the Word, has received a Power of giving Life, and communicates this Life to us when we taſte of it: That as Chriſt, by the Touch of his Body during his mortal Life, raiſed the Dead to Life; ſo this Body gives Immortality to us when we receive it: Which ſame Thing he inculcates again, writing upon the 54th Verſe; where he attributes our Reſurrection to our having received in us Chriſt's Life-giving Fleſh in this divine Sacrament. And, writing upon the 55th Verſe, *My fleſh is meat indeed, and my blood is drink indeed, &c.* he ſays, that the Water which flow'd from the Rock was not Drink indeed; but that the precious Blood of Chriſt is Drink indeed; which, being the Blood of him who is by Nature Life, baniſhes all Corruption, and diſſolves that Death which dwelleth in our Fleſh: And that we receive by the Euchariſt the Son of God himſelf within us. Infine, that "As when "a Perſon joins one piece of Wax with another, "doubtleſs he will ſee that one is in the other; "ſo, in the ſame manner, he that receives the Fleſh "of our Saviour Chriſt, and drinks his precious "Blood, as he himſelf ſays, will be found to be "one with him, mingled in a certain manner, and "intermix'd with him, by this Participation, that "ſo he may be found in Chriſt, and Chriſt again "in him, *&c.* For, as St. *Paul* ſays, that a little "Leaven leavens the whole Lump; ſo the leaſt "*Eulogia*" [*i. e.* Benediction; 'tis the Name he uſually gives to this bleſſed Sacrament] "mingles "our whole Body with itſelf, and fills it with its "own Efficacy. And thus Chriſt is in us, and "we again in him.

And, in his tenth Book upon St. *John*, undertaking to prove that we are not only united to Chriſt

ſpiritually, but alſo corporally, he takes an Argument from the Euchariſt: "For why, ſays he, is "it (receiv'd) within us? Does it not make Chriſt "abide within us, even corporally, by the Partici- "pation and Communion of his holy Fleſh?... Our "Saviour himſelf ſays, *He that eateth my fleſh, and* "*drinketh my blood, abideth in me, and I in him.* "Where 'tis worthy our Notice, that Chriſt does "not ſay, that he will only be in us by a certain "Relation underſtood in the Apprehenſion, but "alſo by a natural Participation. For, as when a "Perſon takes two Pieces of Wax, and melts "them together over the Fire, he makes one Lump "of them both; ſo, by the receiving the Body and "precious Blood of Chriſt, he is in us; and we "alſo are united in him: For that which is of its "own Nature corruptible, cannot be otherwiſe en- "liven'd, than by being corporally united to the "Body of him who is Life by Nature; that is, the "only begotten Son." So far St. *Cyril*, who inculcates the ſame Doctrine in his eleventh and twelfth Book upon St. *John*, *&c.*

And, in his Homily upon the myſtical (or ſacramental) Supper, he writes thus: "The ſubſtan- "tial Wiſdom of God the Father diſtributes his "Body as Bread, and his life-giving Blood he gives "to be drunk as Wine. O dreadful Myſtery! "O incomprehenſible Goodneſs! The Maker gives "himſelf to be enjoy'd by the Work he made: "Life itſelf delivers himſelf to Mortals to be eaten "and drunk. He exhorts us, Come and eat my "Body, and drink the Wine which I have pre- "pared for you. I have prepared my own ſelf for "your Food; I have prepared my own ſelf for "thoſe that deſire me, *&c.* He who in *Egypt* was "eaten in Figure [*viz.* in the Paſchal Lamb] here "voluntarily ſacrifices himſelf; and, after having "eaten the Figure [the Paſſover] as one who came

"to

" to accompliſh the Figures, he diſcovers the Truth, " giving himſelf immediately for the Food of Life." He adds, that here Chriſt is *himſelf both Prieſt and Victim*; *Himſelf the Offerer, and the Offered*; *Himſelf the Receiver, and the Thing diſtributed.*

28. *Theodotus*, Biſhop of *Ancyra* in *Galatia*, in his Oration upon the Nativity of Chriſt, ſpoken in the general Council of *Epheſus*, *Anno* 431, delivers himſelf as follows: " He, who at that Time, by his " ineffable Power, drew the wiſe Men to Godlineſs, " now alſo has this Day called together this illuſtri- " ous Aſſembly; not now lying in a Manger, but " placed before us upon this Saving-Table: For " that Manger was the Parent of this Table. For " this reaſon was he laid there [in the Manger] " that here [upon this Table] he might be eaten, " and become to the Faithful the Meat of Salvation. " And the Manger indeed repreſented this glorious " Table.

29. St. *Proclus*, who was made Biſhop of *Conſtantinople*, *Anno* 434, in the Tradition or Expoſition of the divine Liturgy, writes, that the Holy Ghoſt is invoked: " That, by his divine Preſence, " he may make the Bread that is propoſed for the " Sacrifice, and the Wine mingled with Water, the " very Body and Blood of our Saviour Jeſus Chriſt.

30. *Theodoret*, who was made Biſhop of *Cyrus* in *Syria* about the Year 423, writing upon the 11th Chapter of the *Firſt Epiſtle to the Corinthians*, ſays, that Chriſt, at his laſt Supper, " Put an End to the " typick Paſſover, and ſhew'd the true Original " [ἀρχέτυπον] of this Type, and open'd the Gates " of the ſaving Sacrament, and gave his precious " Body and Blood, not only to the eleven Apoſtles, " but alſo to the Traitor *Judas*." He adds, a little after, " That thoſe Words, *He ſhall be guilty of the* " *Body and Blood of the Lord*, mean this, That as " *Judas* betray'd him, and the *Jews* inſulted him,

" ſo they offer him a great Affront, who take his " moſt holy Body with unclean Hands, and put it " into a defiled Mouth.

And, in his ſecond Dialogue againſt the *Eutychians*, between *Orthodoxus* and *Eraniſtes*: " *Eran.* " How do you call thoſe Things after Conſecra- " tion? *Orth.* The Body and Blood of Chriſt. " *Eran.* And you believe, that you receive the " Body and Blood of Chriſt? *Orth.* I do believe " it. *Eran.* As therefore the Symbols of the Body " and Blood of our Lord, before the Prieſt's Invo- " cation, are one Thing; and, after the Invoca- " tion, are changed, and become another Thing; " ſo likewiſe our Lord's Body, after its Aſſumption, " is changed into the divine Subſtance." [Thus the *Eutychian* argues, in order to maintain his erro- neous Syſtem, of the human Nature in Chriſt (or, to ſpeak more accurately, of the Properties of Chriſt's human Nature) being changed into, and abſorpt by, the divine Nature. Let us ſee what *Orthodoxus* anſwers to this.] " *Orth.* You are catch'd " in your own Nets: For the myſtical Symbols, " after Conſecration, do not depart from their " own Nature; for they remain in their former " Subſtance, and Figure, and Shape" [or *they re- main in the Figure and Shape of their former Sub- ſtance*; μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τῷ σχήματος, καὶ τῷ εἴδει] " and are viſible and tangible as they " were before. But they are underſtood to be the " Things which they are made; and ſo they are " believed, and they are adored, as being the " Things which they are believed." So far *Theo- doret*: From whence it appears, that when he ſays, that the Symbols remain in their *former Subſtance* (if we embrace that Tranſlation) and *Nature*, that he ſpeaks of the *external Subſtance*, which is the Ob- ject of the Senſes; and that by their *Nature* he means their *natural Properties*, according as this

Word

Word is frequently taken, both in ancient and modern Writers. And indeed this way of taking the Word *Nature*, was beſt adapted to confute the *Eutychian* Syſtem, and catch *Eraniſtes* in his own Nets; ſince thoſe, who have more accurately examined the Syſtem of thoſe Hereticks, are convinced that their Error conſiſted not in abſolutely denying Chriſt's human Nature, but in denying that the natural Properties thereof remain'd after its Aſſumption. * So that when the *Eutychian*, from the Change which both Catholicks and Hereticks believed of the Bread and Wine in the Euchariſt into the Body and Blood of Chriſt, would have inferred a Change of the human Nature in Chriſt into the divine: *Theodoret* juſtly argued, that he was caught in his own Nets; becauſe the Controverſy about Chriſt's human Nature, between the Catholicks and *Eutychians*, being only about the natural Properties, this Example of the Euchariſt, in which the natural Qualities and Properties of Bread and Wine remain after the Conſecration, inſtead of eſtabliſhing the *Eutychian* Syſtem, abſolutely confutes it.

In the ſame Senſe *Gelaſius* (whether the Pope or Biſhop of *Cyzicus* of that Name, is uncertain) in his Book of *Two Natures in Chriſt againſt* Neſtorius *and* Eutyches, underſtands the Words *Subſtance* and *Nature*, when he ſays, "That the "Sacrament which we take of the Body and "Blood of Chriſt is a divine Thing: for which "reaſon we alſo are, by the ſame, made Partakers of the divine Nature; and yet the Subſtance "or Nature of Bread and Wine does not ceaſe to "be." For he only makes uſe of the ſame Argument as *Theodoret* had done, to ſhew, by this Example of the Euchariſt, which he takes to be an Image and Similitude of the Incarnation; that, as

* See *The true Church of Chriſt, &c.* of Tranſubſtantiation, Ch. IV.

in this Sacrament, notwithſtanding the Bread and Wine, by the Operation of the Holy Ghoſt, *paſs into a divine Subſtance, viz.* that of the Body and Blood of Chriſt; yet their Nature ſtill remains as to its Properties [*In divinam tranſeunt Spiritu Sancto perficiente ſubſtantiam permanente tamen in ſuâ proprietate naturâ.*] So in the Incarnation the Nature of Man in Chriſt remains with all its Properties. The ſame Argument is urged by the Author of the Epiſtle to *Cæſarius*, attributed by ſome to St. *John Chryſoſtome*; tho' 'tis much more probable, that this Epiſtle is of a later Date; as may be ſeen in the Admonition prefix'd by *Dom. Montfaucon* to this ſame Epiſtle, in the third Volume of the new Edition of the Works of St. *Chryſoſtome*, p. 736.

31. St. *Peter*, from his Eloquence ſurnamed *Chryſologus*, was made Biſhop of *Ravenna* in *Italy*, *Anno* 433. In his 33d Sermon, ſpeaking of the Woman cured by touching of the Hem of our Saviour's Garment: "This Woman, ſays he, touch'd the "Garment of Jeſus Chriſt, and was healed by it, "and deliver'd from her long Infirmity. And we, "Wretches that we are, touch every Day the "Body of the Lord, and we receive it; and yet "we are not healed of our Wounds. 'Tis not Jeſus "Chriſt that is wanting to us, 'tis Faith: For, "dwelling within us, he would heal much ſooner "our Wounds; ſince he healed a Woman that "kept herſelf out of Sight, and only touch'd him "in paſſing.

And, in the following Sermon, ſpeaking on the ſame Subject: "Let Chriſtians, ſays he, who touch "every Day the very Body of Jeſus Chriſt, learn, "by this Example, what Remedy they may there "find for their Evils; ſince this Woman was per-"fectly cured by the Hem only of his Garment. "But what is moſt to be lamented is, that where-"as ſhe found the Remedy of her Illneſs in this

"Hem

" Hem [of Christ's Garment;] we, on the con-
" trary, meet with new Wounds in the very Re-
" medy. Whence the Apostle advertises those
" that unworthily touch the Body of the Lord,
" that they receive their own Condemnation.

And, in his 95th Sermon, he writes, that " When
" Christ died, he transmitted his Body to the Church's
" Table, that it might be a heavenly Flesh for the
" Nations which were to eat it for their Salvation.
" [According to that] *Except you eat the flesh of the*
" *Son of man, and drink his blood, you shall not have*
" *life in you.*" And, in his 71st Sermon, he writes, that Christ *is every Day brought to the Table of the Church for our heavenly Food*; *ad cælestem cibum quotidianus ecclesiæ defertur ad mensam.*

And in his 70th Sermon, explaining this Petition of the Lord's Prayer, *Give us this day our daily bread*; " Because, says he, Christ is the Bread,
" which came down from Heaven, we beg and
" pray, that we may receive this Day, that is, in
" this present Life from the Banquet of the Altar,
" for the Strength of Body and Mind, that very
" Bread, by which we are daily, that is, continual-
" ly to live in Eternity.

32. St. *Leo the Great*, was elevated to the See of *Peter*, *Anno* 440. In his 6th Sermon upon the Fast of *September*, he writes as follows: " Since our
" Lord tells us, *Except you eat the flesh of the Son of*
" *man, and drink his blood, you shall have no life in*
" *you*: You ought so to communicate at the holy
" Table, as to have no manner of doubt of the
" Truth of the Body and Blood of Christ. For
" that is receiv'd by the Mouth, which is believ'd
" by Faith: And 'tis in vain, that they answer,
" *Amen*, who dispute against that which is receiv'd.
See what he writes to the same Effect, in his 23d Epistle against the *Eutychians*.

And in his 14th Sermon upon the *Paſſion of our Lord:* "The Paſſover of the Lord, ſays he, is "rightly celebrated in the unleaven'd Bread of Sin-"cerity and Truth, when caſting off the Leaven "of the old Malice, the new Creature is inebriated "and fed with our Lord himſelf. For the par-"taking of the Body and Blood of Chriſt tends to "this, that we ſhould be changed into that which "we receive, and that we ſhould, in all things, car-"ry him both in Fleſh and Spirit, in whom we "are dead, with whom we are buried, and with "whom we are rais'd again from the dead, *&c.* See alſo what he writes of the *Manichæans* in his 4th Sermon upon *Lent.*

33. St. *Proſper* flouriſh'd about the ſame time with St. *Leo*, and was ſome time his Secretary, and the chief Champion of the Doctrine of St. *Auguſtine* againſt the *Semipelagians.* In his Books of the *Promiſes and Predictions of God*, Part I. Chap. 6. he writes, that "Now the whole Earth receiving the "ſacred Blood of Chriſt, cries out *Amen*, that is, "*It is true.*" And *Part* II. *Chap.* 2. that Chriſt, at "his Table confirm'd [that is, ſtrongly affirm'd] that "the ſanctified Bread was his ſacred Body. Infine, "he affirms, That our Lord Jeſus was carried in "his own Hands, when, bearing in his own Hands "his Body in the conſecrated Bread, he ſaid, *This* "*is my Body, which ſhall be delivered for you.*" Theſe Books are quoted under the Name of St. *Proſper*, by *Caſſiodorus* in his firſt Book of *Divine Inſtitutions*, and therefore cannot be of a later Date than the fifth Age.

All the Fathers, hitherto quoted, flouriſh'd within 400 or 420 Years after the Paſſion of Chriſt. We ſhall quote ſome few more, to ſhew the Succeſſion of this ſame Doctrine to the End of the ſixth Century.

34. *Sal-*

34. *Salvianus*, Prieſt, and afterwards Biſhop of *Marſeilles* in *France*, flouriſh'd in the fifth Century. In his Work, which he addreſſes to the Church Catholick, againſt the Vices and Diſorders of the Age, *L.* 2. he expreſſes, in the following Terms, the Difference of the State of the *Jews* in the old Law and that of Chriſtians. "The *Jews*, ſays he, "had the Shadow; we have the Truth. They "were Slaves; we are adoptive Children. They "receiv'd the Yoak; we are ſet at Liberty..... "They had the Letter, which kills; and we have "the Spirit that giveth Life.... The *Jews* paſs'd "through the Sea to the Deſart; and we through "Baptiſm enter into the Kingdom. The *Jews* "did eat Manna; and we eat Jeſus Chriſt. The "*Jews* did eat the Fleſh of Birds; and we the "Body of God: The *Jews* the Dew of Heaven; "we the God of Heaven.

34. *Heſychius* Prieſt of *Jeruſalem*, according to Monſieur *Aubertin* [the moſt learned of the *French* Proteſtants, *De Euchariſtiâ*, p. 848.] wrote his Commentary upon *Leviticus* about the Year of our Lord 480 or 490. This learned Father in his ſecond Book ſays, "The Holy Place is the Altar; "for there the Saint of Saints reſts." *Eſt locus Sanctus Altare; ibi enim Sanctus Sanctorum requieſcit.* He adds a little after, that in the Sacrifice preſcribed by the Law for the Conſecration of the Prieſts, the eating of the Fleſh with Bread, was a Figure of this Myſtery of the Euchariſt, *which is at the ſame time Bread and Fleſh, as being the Body of Chriſt, who is the living Bread, that came down from Heaven.* And again, That *Chriſt, invoked by the Mouth of Prieſts, comes himſelf, and ſanctifies this Supper.* He adds, that *when we are not able to eat this Sacrifice entirely* (*i. e.* as he explains it, being tempted to doubt of this Myſtery) that what our Weakneſs cannot comprehend, muſt be caſt into

the Fire of the Holy Spirit to be there consumed; by *thinking, that those things, which seem to us impossible, are possible to the Power of this Holy Spirit.*

And in his 6th Book, "The Mysteries of Christ "are properly, the Holy of Holies [*Sancta Sanctorum*] because 'tis the Body of him, concerning "whom *Gabriel* said to the Virgin, *The Holy "Thing, that shall be born of thee, shall be called the "Son of God, &c.* But that Person receives it by "Ignorance, who knows not its Power and Dignity; who is ignorant, that it is, according to the "Truth, the Body and Blood.

35. St. *Cæsarius* was made Bishop of *Arles* in *France*, about the Year 500 or 501, and was one of the greatest Men of that Age. In his 7th Homily upon *Easter*, speaking of the Eucharist, he calls it "The true, only and perfect Victim; to be estima-"ted by Faith, not by the Appearance; not to be "judged of by the exterior Sight, but by the in-"ward Affection. Whence (as he goes on in the "same Place) the Authority of Heaven deservedly "affirms, *That my flesh is meat indeed, and my "blood is drink indeed.* Away then with all "Doubt of Unbelief: Since he, that is the Author "of the Gift, is himself also the Witness of the "Truth. For the invisible Priest [Christ] by a "hidden Power, converts the visible Creatures into "the Substance of his Body and Blood, saying "these Words, *Take and eat, this is my body*, and "repeating the Consecation, *Take and drink, this "is my blood.* As then at the Beck of the Lord, "giving his Command, the high Heavens, the "deep Seas, and the huge Earth on a sudden re-"ceived their Being out of Nothing; so by an "equal Power in the spiritual Sacraments, the Vir-"tue of the Word commands, and the Effect "forthwith obeys." And afterwards: "For the "knowing and perceiving the Sacrifice of his true

"Body,

" Body, let himſelf ſtrengthen thee, and the Power " of the Conſecrator invite thee. Let him, who " heretofore was hidden prefigured in the Manna, " be now manifeſted to thee in Grace, *&c.* The " ſacred Body of thy God, which is diſtributed by " the Prieſt is as much in a little, as it is in the " whole; and when it is received in the Aſſembly " of the Faithful, is as entire in every particular " Perſon, as it is in the whole Congregation ---- " Nor let any one queſtion the Poſſibility of the Ele- " ments being changed by the Command of Power, " by the Preſence of Majeſty, into the Nature of the " Body of our Lord; ſince he ſees Man himſelf, " by a Contrivance of the Mercy of Heaven, " made the Body of Chriſt. For as he, that " comes to the Faith before the Words of Baptiſm, " is as yet detain'd in the Bonds of the old Debt; " but upon the pronouncing of theſe Words, is " forthwith freed from all the Dregs of Sin: So when " the Creatures are placed upon the holy Altars to " be bleſſed by the heavenly Words, their Sub- " ſtance is then Bread and Wine; but after the " Words, 'tis the Body of Chriſt, and the Blood " of Chriſt. And what Wonder is it, that thoſe " Things, which he could create by his Word, he " can after Creation convert? Nay, it ſeems to be " a leſs Miracle for him, that has made a Thing " out of nothing, to change it afterwards into " ſomething better.

36. St. *Fulgentius* was made Biſhop of *Ruſpa* in *Africa*, *Anno* 507. In his ſecond Book to *Monimus*, he not only calls the Euchariſt, *Chap.* 2. *The Sacrifice of the Body and Blood of Chriſt*, which is immolated to the whole bleſſed Trinity; but alſo *Chap.* 11. *The very Body and Blood of Chriſt. In Sacramento panis & calicis ipſum Chriſti corpus & ſanguis offertur.*

37. The

37. The Lives of the Fathers of the Deſart (publiſhed by *Roſweydus* in his fifth Book) were written before the middle of this ſame Century, at the lateſt; ſince they were tranſlated into *Latin* by *Pelagius* Deacon of *Rome*, who was made Pope, *Anno* 554 or 558. In theſe, *Chap.* 18, is related the following Hiſtory: "*Arſenius* the Abbot recounted of a "certain old Man of *Scetia*, that he was wonderful "in his Actions, but ſimple in Faith; ſo that be"ing ignorant, he was in an Error, and ſaid, "That the Bread which we receive, is not really "the Body of Chriſt, but a Type or Figure of "it..... But they admoniſhed him, ſaying, "Don't hold it in that manner, Father, but as "the Catholick Church teaches: For we believe, "that the Bread is the Body of Chriſt, and the "Chalice the Blood of Chriſt, according to the "Truth, not according to Figure.... Where"fore when the Week was ended, on the Lord's "Day they went to Church, and they three ſat to"gether.... Then their ſpiritual Eyes were open"ed: For when the Bread was placed at the holy "Table, to them three alone, there appear'd, as it "were, a little Child.... but when they ap"proach'd to the holy Communion, to the old "Man alone [who had been incredulous] was gi"ven bloody Fleſh; which when he ſaw, he was "afraid, and cried out, ſaying, I believe, O Lord, "that the Bread is thy Body, and the Chalice "thy Blood. When in an inſtant the Fleſh, "which he had in his Hands, turn'd into Bread "according to the Myſtery." This ſame Story is related in the *Apophthegms* of the Fathers, publiſh'd by *Cotelerius* in his firſt Tome of the *Monuments of the* Greek *Church*, p. 441. But whether the Matter of Fact be true or no, is not what we here enquire; the manner that it is related by this Writer, demonſtrates at leaſt what was the Faith of the Church in this Century.

38. St.

38. St. *Gregory the Great* was choſen Pope, *Anno* 590, to whoſe Apoſtolick Zeal the *Engliſh* Nation ſtands indebted for the Faith of Chriſt. In his 14th Homily upon the Goſpels, ſpeaking of Chriſt, he ſays, "That this good Shepherd has "laid down his Life for his Sheep, that he might "turn his Body and Blood in our Sacrament, and "feed the Sheep, which he had redeemed with the "Nouriſhment of his Fleſh.

And in his 22d Homily: "What the Blood of "the Lamb is, ſays he, you have learnt, not now "by hearing, but by drinking. Which Blood is "put on both the Door-poſts, when it is taken "not only by the Mouth of the Body, but by the "Mouth of the Heart.

And in the fourth Book of his *Dialogues*, Chap. 58, "We ought, ſays he, to offer the daily Sacrifi-"ces of his Fleſh and Blood. For this Victim, "in a ſingular manner ſaves the Soul from eternal "Perdition. --- who, tho' being riſen from the "dead, he dies now no more, yet living in himſelf "immortally and incorruptibly, he is again immo-"lated for us in this Myſtery of the holy Oblati-"on. For his Body is there receiv'd; his Fleſh is "diſtributed for the Salvation of the People; his "Blood is not now poured on the Hands of Un-"believers, but into the Bodies of Believers --- Can "any of the Faithful make any queſtion, but that "at the very Hour of the Sacrifice, the Heavens "are opened at the Voice of the Prieſt, the Choirs "of the Angels are preſent at that Myſtery of "Jeſus Chriſt, the loweſt Things are aſſociated "with the higheſt, earthly Things join'd to hea-"venly Things, and Things viſible and inviſible "become one.

So far from the Fathers of the ſix firſt Centuries, to whom our Adverſaries in this Controverſy ſo frequently and ſo confidently appeal.

But

But that the Reader may diſcern at one View, the Doctrine of the holy Fathers, with relation to the Euchariſt, we ſhall preſent him with a ſhort Abſtract of their Sentiments upon this Subject, drawn from their Words above quoted, and their other undoubted Works.

Firſt therefore, the Fathers conſtantly inculcate, that the bleſſed Euchariſt is the Body and Blood of Chriſt: They perpetually call it *The Body and Blood of Chriſt.*

Secondly, They frequently affirm, that it is the *true Body* of Chriſt, or the *true Fleſh and Blood* of Chriſt; or, which comes to the ſame thing, that it is *truly*, or *in Truth*, the Body and Blood of Chriſt. So St. *Hilary*, quoted above, tells us, that *it is truly Fleſh and Blood* [*verè caro & ſanguis eſt*] and that *we receive truly the Word made Fleſh.* [*Verè verbum carnem cibo Dominico ſumimus.*] So the Author of the Books of the Sacraments, attributed to St. *Ambroſe*, tells us, that as Chriſt is *the true Son of God*, ſo that which we receive is his *true Fleſh*, and his *true Blood*: So St. *Cæſarius* calls the Euchariſt the *Sacrifice* of Chriſt's *true Body*: And *Gelaſius* of *Cyzicus* tells us, that we receive *truly* the precious Body and Blood of Chriſt. And *Heſychius*, that this Myſtery is *in Truth* [*ſecundum veritatem*] the Body and Blood of Chriſt.

Hence, as we learn from the ſame Fathers, the ancient Form of adminiſtring the bleſſed Sacrament was thus. The Prieſt in giving it ſpoke theſe Words, *Corpus Chriſti*, that is, *the Body of Chriſt*; and the Communicant anſwer'd *Amen*, that is, *It is true.* See this atteſted by *Tertullian*, *L. de Spectaculis.* St. *Cornelius*, in his Epiſtle to *Fabius* of *Antioch.* St. *Ambroſe*, *L. de Myſteriis*, *c.* 8. The Author of the Books of the Sacraments, *L.* 4. *c.* 4. St. *Auguſtine* upon the 125th *Pſalm*, and in his 12th Book againſt *Fauſtus*, Chap. 10, *&c.* Therefore

fore the holy Fathers, and the whole primitive Church, made a publick and ſolemn Profeſſion in the very Form of Communion, of the *Truth* of the Body of Chriſt in this Sacrament.

3*dly*, The holy Fathers frequently atteſt that the bleſſed Euchariſt is Chriſt's *own Body*, or his *proper Body*. Thus St. *Irenæus* [*L.* 5. *Cap.* 2.] tells us, that Chriſt confeſſed the euchariſtick Bread and Wine to be *his own proper Blood*, *his own proper Body*. *Suum proprium ſanguinem*, *ſuum corpus proprium*. Thus *Juvencus*, *L.* 4. writes, that Chriſt taught his Diſciples, that he gave them his *own Body*, or his *proper Body*. *Proprium ſe tradere corpus*. Thus St. *Gaudentius* [*Tract.* 2. *in Exod.*] tells us, that the Creator of Natures makes of Bread his *own Body*, or his *proper Body*: *Proprium Corpus*. Thus St. *Iſidore* of *Peluſium* writes, that the Holy Ghoſt makes of Bread *the proper Body*, which Chriſt took at his Incarnation, τὸ ἴδιον τῆς σαρκώσεως σῶμα. Thus St. *Chryſoſtome*, *Hom.* 83, *in Mat.* tells us, that Chriſt feeds us with his *own Blood*, ἰδίῳ αἵματι. Thus St. *Cyril* of *Alexandria* [*L.* 4. againſt *Neſtorius*] writes, that Chriſt enters into our Bodies by his proper Fleſh, διὰ τῆς ἰδίας σαρκός; which Expreſſion he repeats more than once in his Commentary upon St. *John*.

4*thly*, The holy Fathers often inculcate, that the Euchariſt is the *very Body* of Jeſus Chriſt; that the Bread is changed into Chriſt's *very Body*; that we receive there Jeſus Chriſt *himſelf*, *&c.* Thus St. *Ephrem* above quoted aſſures us, that we *eat the Lamb himſelf entire*, in the Participation of the Euchariſt. Thus St. *John Chryſoſtome*, in an infinity of Places repeats, that we have, and ſee, and touch, and receive in this Sacrament, the *very Body* of Chriſt, αὐτὸ τὸ σῶμα: The *only begotten Son himſelf*, αὐτὸν τὸν μονογενῆ: The ſame Body as was embrued with Blood, *&c.* His *ownſelf*, ἑαυτὸν; his

his *whole ſelf*, ὅλον ἑαυτὸν. [See the Paſſages above quoted.] Thus St. *Auguſtine* [*Serm.* 11. *de verbis Domini*] ſpeaking even of the unworthy Communicants, writes, that they eat the *very Fleſh*, and drink the *very Blood* of Chriſt; *Cum ipſam carnem manducent, & ipſum ſanguinem bibant.* Thus St. *Cyril* of *Alexandria* [*de Cœnâ myſticâ*] tells us, that Chriſt here *ſacrifices himſelf*, and *gives himſelf*. Thus St. *Proclus* tells us, that the Holy Ghoſt makes the Bread and Wine the *very Body* and *very Blood* of our Lord. Thus St. *Peter Chryſologus*, Serm. 34, calls the Euchariſt the *very Body* of Jeſus Chriſt, by oppoſition to his Garment, the Hem of which was touched by the Woman that was cured, St. *Mat.* ix. 20. Thus, infine, St. *Fulgentius* [*L.* 2. *ad Monimum*] tells us, that in the Sacrament is offered *the very Body and Blood* of Chriſt; *Ipſum Chriſti corpus & ſanguis offertur.*

5*thly*, The holy Fathers frequently attribute to that which is contained in the bleſſed Euchariſt, ſuch Appellations, as are never given by thoſe, who disbelieve the real Preſence, nor indeed can bear any tolerable Senſe in the *Sacramentarian Syſtem.* As when St. *Cyprian* [*L. de Lapſis*] calls it *Sanctum Domini*, *the Holy of the Lord*, and this not ſpeaking of it in the Act of Communion, but when reſerved at home: And when St. *Denys* of *Alexandria* [*Epiſt. Canonicâ*, Can. 2.] calls it *Sancta Sanctorum*, *The Holies of Holies. Heſychius* [*L.* 2. *in Levit.*] *Sanctus Sanctorum*, *The Saint of Saints.* St. *Cyril* of *Jeruſalem* [*Catech. Myſt.* 5.] *The King. Julius Firmicus*, *The immortal Blood.* St. *Auguſtine* [*in Pſalm.* 125.] *our Ranſom*, *Pretium noſtrum.* The ſame Father [*L.* 9. *Confeſ. C.* 13.] *The holy Victim* by which the Hand-writing is cancelled, which ſtood againſt us. St. *Cyril* of *Jeruſalem* again [*Cat.* 5. *Myſt.*] The *holy* and *dreadful Sacrifice*, which is laid on the Altar: And St. *John Chryſoſtome* [*Hom.*

3.

3. *in Epiſt. ad Philip.*] The *awful* or *tremendous Victim*, ἡ φρίκτη θυσία. St. *Jerome* [*Epiſt. ad Hed.*] *The Bread which comes down from Heaven.*

6*thly*, The Fathers by a great Variety of the ſtrongeſt Expreſſions declare to us, that Chriſt by this Sacrament enters into us by his own Fleſh. This St. *Gregory* of *Nyſſa* expreſſes by the Word ἐνσπείρειν, when he tells us, in the Paſſage above quoted out of his *Catechiſtical Diſcourſe*, that *he ſows himſelf in us by his Fleſh.* St. *Chryſoſtome* expreſſes it by ἐπεισάγειν [*Hom.* 24. *in* 1 *Cor.*] when he ſays, that *he introduces into us his own Fleſh.* St. *Cyril* of *Alexandria* expreſſes it hy ἐνοῦν and ἐνκαθιέναι, when he writes [*L.* 4. *contra Neſtor. C.* 5.] that Chriſt *brings in himſelf into thoſe that eat him, by the Fleſh which he has took.* And again, That he *brings himſelf into our Bodies by his proper Fleſh.* Hence, to expreſs the intimate Union of Chriſt's Body with ours in this Sacrament, the ſame Fathers make uſe of the ſtrong Terms of καταχίρασθαι, ἀναμιγνύναι, ἀναφύρειν, συναναχίρασθαι, συνιέναι, all expreſſive of a Mixture, Mingling, or ſtrict Union of the Body of Chriſt with ours. See St. *Gregory* of *Nyſſa*, above quoted; St. *Chryſoſtome*, *Hom.* 83. *in Mat.* & 45 *in Joan.* and St. *Cyril* of *Alexandria*, *L.* 11. *in Joan.* &c.

7*thly*, According to the holy Fathers, the Angels are preſent at the Euchariſtic Sacrifice attending on Jeſus Chriſt there preſent; St. *Ambroſe*, *L.* 1. *in Lucam*; St. *Gregory*, *L.* 4. *Dial.* They are preſent, and *tremble* looking on this Sacrifice [St. *Chryſoſtome*, *Hom.* 3. *in Epiſt. ad Eph.*] They *veil their Faces* [*Orat. in Nativ. Chriſt.*] and *fall down before their Lord* [*Hom.* 3. *de Incomprehenſib. Dei Naturâ.*] And have been ſeen by the Servants of God, waiting there upon their King; *L.* 6. *de Sacerdotio.*

8*thly*

8*thly*, According to the Fathers, that which is contain'd in the bleſſed Sacrament is *adored* by the Faithful, who certainly never were taught to *adore* Bread and Wine. See, for this Adoration, St. *Cyril* of *Jeruſalem*, *Cat. Myſt.* 5; St. *Ambroſe*, *L.* 3. *de Spiritu Sancto*, *C.* 12; St. *Auguſtin*, *in Pſalm.* 98. No. 9. & *Epiſt. ad Honor.* *Theodoret Dial.* 2, &c.

9*thly*, The holy Fathers frequently affirm, that the Bread and Wine are *changed* into the Body and Blood of Chriſt; as may be ſeen in the Paſſages which we have above tranſcribed from them. This Change by the *Greek* Fathers is expreſs'd by the Terms of μεταβολὴ, μεταſκευάσμος, μεταποίησις, μεταρρύθμισις, μεταστοιχείωσις; and by the *Latins* is called, *converſio*, *mutatio*, *tranſitio*, *migratio*, *tranſfiguratio*: Which ſame Terms both the one and the other make uſe of at other Times to expreſs a *ſubſtantial Change*. And how ſhould it be otherwiſe in this Caſe, where they are ſpeaking of a Change of Bread into Chriſt's Body; where both the Thing changed, and the Thing into which it is changed, is a Subſtance?

10*thly*, The Fathers affirm, that in this bleſſed Sacrament we are not to rely upon the Teſtimony of our Senſes; but upon the Word of God: So St. *Chryſoſtome*, *Hom.* 83, *in Matt.* And that what appears to our Senſes to be Bread, is not Bread; but is the Body of Chriſt: So St. *Cyril* of *Jeruſalem*, *Catech. Myſtag.* 4.

11*thly*, The holy Fathers, as we have ſeen in what has been alledg'd out of them, moſt frequently and moſt earneſtly preſs the believing the Euchariſt to be the Body and Blood of Chriſt, as a Thing in which they apprehended that the Faithful might meet with a Difficulty; and, for the proving of it (beſides the plain Words of Chriſt) they ever and anon inculcate the Almighty Power of God; and alledge all that appears moſt ſtupendous in his Works recorded in Scripture, eſpecially his creating

all

all Things out of nothing, and having often changed the Nature of Things, *&c.* Would a *Calviniſt* make uſe of any ſuch Arguments?

12*thly*, The Current of the Fathers explains the latter Part of the Diſcourſe of our Saviour in the ſixth Chapter of St. *John*, ver. 51, 52, 53, *&c.* as ſpoken of the bleſſed Sacrament, and of Chriſt giving us therein his Fleſh to eat, and his Blood to drink. Would they have explain'd it ſo, if they had been Proteſtants? If ſo; how comes it then that all Proteſtants explain it another Way?

The Fathers that have explain'd the Words of Chriſt in that Chapter, as ſpoken of the bleſſed Sacrament, are, St. *Irenæus*, *L.* 4. *C.* 34; *Origen*, *Hom.* 16, upon *Numbers*; St. *Cyprian* upon the *Lord's-Prayer*; St. *Hilary*, in his 8th Book of the *Trinity*; St. *Baſil*, in his *Moral Rules*, *Reg.* 1. *C.* 1; St. *Cyril* of *Jeruſalem*, *Catech. Myſtag.* 4; St. *Ambroſe* of the *Myſteries*, *C.* 8; the Author of the Books of the Sacraments, *L.* 6. *C.* 1; St. *Auguſtin*, St. *John Chryſoſtome*, and St. *Cyril* of *Alexandria*, writing upon St. *John*; St. *Epiphanius*, *Hær.* 55; and an infinity of others, too many indeed to be here reckon'd up.

13*thly*, The holy Fathers unanimouſly teach, that the Euchariſt is the *Accompliſhment* of the *Figures* of the old Law; and that the Sacrifice of *Melchiſedech*, the Manna, the Paſchal Lamb, the Shew-bread, *&c.* were but Shadows and Types; but that the Euchariſt is the *Body* and *the Truth*, prefigurated by theſe ancient Sacraments: See this atteſted by *Origen*, Hom. 7, upon *Numbers*: By *Euſebius* of *Cæſarea*, *L.* 1. *Demonſt. Evang. C.* 10: By St. *Ambroſe*, *De Myſt. C.* 9: By the Author of the 4th Book of the Sacraments, *C.* 5: By St. *Gaudentius*, *Tract.* 2, upon *Exodus*: By St. *John Chryſoſtome*, *Hom.* 45, upon St. *John*; *Hom.* 23 and 24, upon the *1ſt of Corinthians*; Homily upon the Treaſon of *Judas*;

Judas; Homily to the *Neophytes*, &c. By St. *Jerome*, writing upon St. *Matthew* xxvi. and upon the *Epiſtle to Titus*: By St. *Auguſtin*, in his 17th Book of the *City of God*, Chap. 10; and in his Diſcourſe upon the 39th *Pſalm*: By St. *Cyril* of *Alexandria*, writing upon St. *John*; and in his 4th Book againſt *Neſtorius*: By *Theodoret*, writing upon the *1ſt to the Corinthians*, &c. Is it poſſible then, that any one ſhould imagine, that theſe ſame holy Fathers believed the Euchariſt itſelf to be no more than a Figure?

14*thly*, The holy Fathers and the univerſal Church have always look'd upon the Euchariſt not only as a *Sacrament*, but alſo as a true and proper Sacrifice. This, according to St. *Juſtin* [*Dialog.* with *Tryphon.*] is that *Sacrifice* of which God declared his Acceptance, *Malachi* i. 10, 11. when he rejected the Sacrifices of the *Jews*. This, according to St. *Irenæus*, is *the new Oblation of the New Teſtament, which the Church, receiving from the Apoſtles in the whole World, offers up to God*; L. 4. Ch. 32. This, according to St. *Cyprian*, in his 63d Epiſtle, is *the Lord's Sacrifice*, prefigurated by that of *Melchiſedech*. This he calls, in the ſame place, *a true and full Sacrifice*; *Sacrificium verum & plenum*. This St. *Cyril* of *Jeruſalem* [*Catech. Myſtag.* 5.] calls a *Hoſt* or *Victim of Propitiation*; and *a holy and tremendous Sacrifice*. In this, according to St. *Ambroſe* [*Epiſt. ad Marcellinam*] Jeſus Chriſt is the *Hoſt*, or *Victim*. Here, ſays the ſame Saint, *Chriſt is immolated* [*in Cap.* 1. *Lucæ.*] *To this ſupreme and true Sacrifice*, ſays St. *Auguſtin*, in his 10th Book of the *City of God*, Ch. 20, *all falſe Sacrifices have given place*. This the ſame holy Father calls, *a moſt true and ſingular Sacrifice*; *L. de Spiritu & Litterâ, C.* 11. *This Sacrifice*, ſays he, *has ſucceeded to all the Sacrifices of the Old Teſtament*; *City of God, L.* 17. *C.* 20. This he calls

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the Sacrifice of our Ranſom, *L.* 9. *Confeſſ. C.* 12. Here Chriſt is both Prieſt and Victim, according to St. *Gregory* of *Nyſſa*, in his firſt Oration upon the *Reſurrection*; and St. *Cyril* of *Alexandria*, in his Homily upon the *Myſtical Supper*. This Sacrifice, according to St. *John Chryſoſtome*, in his 17th Homily upon the *Epiſtle to the Hebrews*, tho' offer'd in many Places, is always but one; becauſe the Victim is always the ſame, *viz.* Jeſus Chriſt; who is whole and entire in each Place, having but one only Body. He adds, that here is offer'd the ſame Victim which our High Prieſt Jeſus Chriſt offer'd. In theſe *tremendous Myſteries*, as the ſame Saint writes in his 41ſt Homily upon the *1ſt to the Corinthians*, we make a Commemoration of the Dead; petitioning, in their Favour, the Lamb there before us, who has taken away the Sin of the World. And, a little after, he takes notice, that we confidently pray both for them, and for the whole World; becauſe we have before us the common Attonement of the whole World, or the expiatory Sacrifice of the World [τὸ κοῖνον τῆς οἰκυμένης κεῖται καθάρσιον.] But there would be no End, if I were to tranſcribe all that the Fathers have written on this Subject. It may be enough to add, that all the ancient Liturgies of all Chriſtian Nations, agreeably to what the holy Fathers perpetually inculcate, acknowledge a true and proper Sacrifice in the holy Euchariſt; and in that quality offer it up to God, both for the Living and the Dead. Now what Senſe would there be in all this, were not the Body and Blood of Chriſt really preſent? But I need not go far to prove, that they who believed this Sacrifice could be no Enemies to Tranſubſtantiation; ſince Mr. *Chandler* writes, *p.* 29, *That the Sacrifice of the Maſs depends on the Doctrine of Tranſubſtantiation, and muſt be as novel a Doctrine as that.* Which is confirm'd by Dr. *Harris*, p. 41, when he writes,

That

That the Adoration of the Hoſt, and the Sacrifice of the Maſs, as a Propitiation for the Quick and the Dead --- go upon the Suppoſition of Tranſubſtantiation, and entirely depend upon it; ſo that if this *Foundation be removed, they muſt neceſſarily fall too.* Therefore, in the Judgment of theſe Gentlemen, who have lately made ſuch a Figure in their Sermons at *Salters-Hall*, the Doctrine of the Sacrifice of the Maſs could not be built but upon the Foundation of Tranſubſtantiation; nor maintain'd upon any other Suppoſition. As then 'tis viſible, that all Chriſtian Nations, in their moſt ancient Liturgies, and that the holy Fathers, in their undoubted Writings, moſt evidently bear Teſtimony to this Sacrifice, and to the Offering of it for the Quick and the Dead; conſequently all theſe Liturgies, and all theſe Fathers, maintain *Tranſubſtantiation*. Which how theſe Gentlemen can reconcile with their *Epocha* of the firſt Introduction of this Doctrine into the Church, neither I nor they can tell.

To ſo many, and ſuch evident Teſtimonies of the Fathers of the firſt ſix Ages, our Adverſaries have nothing to oppoſe, but ſome far fetch'd Conſequences, or ſome Scraps of Sentences, pick'd up here and there out of ſuch Parts of their Works, in which they are treating on other Subjects, and only make mention of the Euchariſt by the by; and which, being ſomething obſcure, may the eaſier be wreſted from their true meaning to a foreign Senſe. No wonder then, that theſe Gentlemen ſhould ſtray from the true Doctrine of Antiquity, who ſhut their Eyes againſt the Light, by paſſing by thoſe many clear Places in which the Fathers expreſly and profeſſedly treat on this Subject; and chuſe rather to walk in the dark, by amuſing themſelves only with ſuch Expreſſions as are found here and there, in which theſe holy Men have on purpoſe ſpoken obſcurely, that they might not betray

thoſe Myſteries to the Unbelievers, or to thoſe that were not yet initiated.

As to what many object from the Terms of *Figure*, *Type*, *Symbol*, or *Image*, which ſome of the Ancients have made uſe of, in ſpeaking of the Euchariſt; 'tis viſible to any one, that is never ſo little read in Divinity, that theſe Terms not only are no-ways oppoſite to the Catholick Belief of this Myſtery; but that the Faith of the Church neceſſarily requires, that we ſhould acknowledge the Euchariſt to be a *Figure*, *Type*, *Symbol*, or *Image*; ſince, otherwiſe, it would not be a *Sacrament*: For every Sacrament, as ſuch, muſt be an *outward Sign*, and conſequently a *Figure* or *Symbol*. But the Queſtion betwixt the Catholicks and their Adverſaries is, Whether this *Figure*, *Type*, *Symbol*, or *Image*, has with it Chriſt's Body and Blood really preſent, or no? This we maintain, but they deny.

In the mean time, all Catholicks agree, that this Sacrament is a Figure, Type, *&c.* of Chriſt's Paſſion; of which it is the *Memorial* eſtabliſh'd by Chriſt himſelf, 1 *Cor.* xi. 26. And which it repreſents to us by the ſeparate Conſecration of the Bread and Wine, myſtically denoting the ſhedding of Chriſt's Blood at his Death. 2*dly*, This Sacrament, as to its *outward Part*, *viz.* the outward Form of Bread and Wine (to which the Name of *Sacrament* here moſt properly appertains) is alſo a *Figure* and *Type* of Chriſt's Body and Blood, which are truly, really and ſubſtantially preſent under theſe Appearances; and of the Nouriſhment of the Soul by this Body and Blood, which is the *inward Grace* ſignified by theſe *outward Signs*, as being the Forms or Appearances of ſuch Things which are moſt nouriſhing to our Bodies. 3*dly*, This Sacrament is alſo a *Figure* or *Type* of Chriſt's *Myſtical Body*, that is, of his Church; and a *Symbol* of that *Unity* which Chriſt, by this Sacrament, would recommend to all his

his Followers, as the holy Fathers frequently inculcate; inaſmuch as it is conſecrated from ſuch Things, which, tho' compoſed of many individual Grains or Grapes, are made one by a perfect Union of them all. Whence St. *Paul* tells us, 1 *Cor.* x. 17. *We being many, are one bread, and one body; for we are all partakers of that one bread.* 4*thly*, This bleſſed Sacrament is both a *Pledge* and a *Symbol* of Life everlaſting, and of the happy and eternal Nouriſhment of the Soul from the Enjoyment of the Divinity; which, in this Place of Baniſhment, is repreſented and inſured to us, by our feeding at preſent on Chriſt's Body and Blood. What wonder then, that a Sacrament, which is ſo many ways a *Figure*, *Type*, *Symbol*, or *Image*, ſhould ſometimes, by the holy Fathers, be denoted by theſe Appellations?

But if the holy Fathers had believed, as our Adverſaries do, that the Body and Blood of Chriſt are not really preſent under theſe *Figures* and *Symbols*, how comes it to paſs, as *Luther* ſtrongly urges againſt the Sacramentarians, *Tom.* VII. *Fol.* 391, That whereas they ſo often, and on ſo many Occaſions, ſpeak of this bleſſed Sacrament, and ſo frequently inculcate, that it is the Body and Blood of Chriſt; not one of them all, upon any Occaſion whatſoever, ſhould ever let ſlip theſe Words, or ſuch like (which the Sacramentarians continually have in their Mouths) *It is no more than Bread and Wine; the Body and Blood of Chriſt are not there?* Eſpecially it being of the utmoſt Importance, that Men ſhould not be deceived in this Point. Certainly, in ſo many Fathers, and ſo many Writings, wherein they ſo often ſpeak and repeat their Sentiments, theſe *Negatives* might once at leaſt have been found, had they thought the Body and Blood of Chriſt were not really preſent. But they are all unani-

unanimous; and therefore never ſay any ſuch thing, becauſe they never thought any ſuch thing.

Hence, tho' it muſt be confeſs'd on all hands, that the Words of Chriſt at his laſt Supper, which he uſed in the firſt Inſtitution of this Sacrament [*This is my Body*; *this is my Blood*] in their moſt obvious and literal Senſe, ſeem, at leaſt, to imply the real Preſence of Chriſt's Body and Blood, as the Experience of all Chriſtendom demonſtrates, which for ſo many Ages has certainly underſtood them ſo; yet not one of the Fathers, upon any Occaſion whatſoever, in any of their Sermons, Annotations, or other Writings, ever warns their Hearers or Readers not to take theſe Words to the Letter, and as they ſound; or ever once takes notice, that theſe Words are obſcure, and to be taken only metaphorically, *&c.* Not even then, when they are inſtructing the Ignorant in the Belief of the Church concerning this Sacrament (which is the very Caſe of St. *Cyril* of *Jeruſalem*, St. *Gregory* of *Nyſſa*, St. *Ambroſe*, *&c.* in their Paſſages above quoted;) or when they are profeſſedly treating upon the Inſtitution of this Sacrament, or the Scripture-Texts which relate to it (which is the Caſe of St. *John Chryſoſtome*, *Hom.* 83, *upon St. Matthew*, *&c.* and of St. *Cyril* of *Alexandria*, writing upon the ſixth of St. *John*;) or, infine, when they are ſpeaking of this Myſtery to thoſe that were wholly ignorant of the Chriſtian Faith, which was the Caſe of St. *Juſtin Martyr* in his Apology: Nay, ſo far from qualifying, like the Sacramentarians, theſe Words of our Lord, they ever inſiſt upon the believing of them to the Letter; notwithſtanding the Difficulties which our Reaſon or Senſes may ſuggeſt to the contrary.

From all which we have a Right to conclude, that thoſe Gentlemen were groſly deceived, or ſought to deceive, who have of late advanced, with ſo

much Confidence, that all Antiquity was againſt the Doctrine of the Real Preſence and Tranſubſtantiation; ſince this Doctrine, as appears demonſtratively from what has been ſaid, had no other Beginning than Chriſtianity itſelf: And is, indeed, moſt ſtrongly eſtabliſh'd by many clear Texts of Scripture, to which our Adverſaries pretend to appeal, as their only Rule of Faith. See St. *Mat.* xxvi. 26, 27, 28; St. *Mark* xiv. 22, 23 24; St. *Luke* xxii. 19, 20; St. *John* vi. 51, 52, 53, 54, 55, 56, 57, 58; 1 *Cor.* x. 16. xi. 24, 25, 26, 27, 28, 29.

Nor was it a leſs groſs Miſtake, if not a wilful Impoſition upon his Auditory, when one of them [*Harris*, p. 38, 39] inveighing againſt the Doctrine of the Real Preſence, tells us, *'Tis the higheſt Offence to a great Part of the Chriſtian World, to ſee Men worſhip the Hoſt, &c.* And that *The greateſt Part of the* Greek *Church, the* Moſcovites, Armenians, *the* Neſtorians, *the* Maronites, Ethiopians, *and the vaſt Empire of the* Abyſſines, *&c. --- have an irreconcileable Prejudice to the Doctrine, and can never unite upon this Foot.* What a multitude of Untruths is here in one Sentence! But they are Untruths that can deceive none, who will but take a little Pains to inform themſelves of the Matter of Fact. For the contrary of all this, with relation to the Tenets of the *Greeks*, and other Eaſtern Chriſtians, has been demonſtrated, with the utmoſt Evidence, by Monſieur *Arnauld*, in the firſt Volume of his *Perpetuité de la Foy*; and in the eighth Book of his third Volume; where alſo the Reader will find innumerable authentick Teſtimonies of their Agreement in this Regard with the Church of *Rome*, ſubſcribed by their Patriarchs, Archbiſhops, Biſhops, *&c.* To theſe may be added, many other Teſtimonies, found in the ſame Author's firſt Book of his *Réponſe General*; and in the additional Volumes

lumes of the Abbé *Renaudot*. So that to ſtand out againſt ſo evident a Truth, acknowledged by many learned Proteſtants, and confirm'd by all the *Oriental* Liturgies, is unworthy of any Man of Candour and Learning. But enough of this.

An EXTRACT *out of Biſhop* Mountague's APPEAL *(Chap.* V. *p.* 149, *&c.) concerning* Mahomet: *Offer'd to the Conſideration of Mr.* Chandler, *and of the Author of the Diſſertation on* 2 Theſſ. ii.

1. FOR *Apoſtacy:* * "Whether we "take *Apoſtacy* to be a departing "away from Chriſt, and his King- "dom, and his Doctrine; *Maho-* "*met* himſelf apoſtated, drew away "his Followers and Sectaries, ſometime *Chriſtians*; "and ſo they continue yet unto this Day, *Repro-* "*bates*, *Renegadoes*, *Apoſtates*, Deniers of that Faith "which ſometime they did profeſs. The Churches "of *Aſia*, thoſe Seven unto which St. *John* wrote, "thoſe which St. *Paul* planted, and which *Apollos* "water'd; where St. *Peter*, St. *Andrew*, and the "reſt preach'd; theſe many famous Churches of "*Aſia*, and others, are fallen from God, his King- "dom, his Chriſt, the Spirit of his Grace, Pro- "feſſion of his Name, and have received the Mark "and Stamp of the *Beaſt?* Or, Whether we un- "derſtand Apoſtacy and Defection from the *Roman* "Empire; the *Turk* is grown Great through the "Ruins thereof?

2. "For *deceiving Signs and Wonders*; † ---- "We are aſſured out of Story, That *Mahomet* "took that Courſe to beguile the Simple, to inſi- "nuate into the Fancies of his deceived Proſelytes, "and to make himſelf eſteem'd a τὶς μέγας; being

* 2 Theſſ. ii. 3. † 2 Theſſ. ii. 9.

"a

" a falſe Prophet, a Deceiver, a Teacher of Lies, " in regard of God and Chriſt. Such [a Prophet, " and Doer of Signs and Wonders, and τὶς μέσας] " he pretended; he deſired to be accounted; ſo he " was eſteem'd and held in his Time, during Life; " and ſo he is reckon'd of by his Followers at this " Day.

3. " Again; For the *Number of the Name of the* " *Beaſt*: * Whether we take 666 for the Number " of the Name of a Man, or for the Number of " the Time aſſign'd when he ſhould riſe? The " Time of *Mahomet*'s riſing in the Eaſt againſt " Chriſt, and the *Roman* Empire, was the ſixth " Century; and *Jeruſalem* was taken in by *Homar*, " Succeſſor unto *Mahomet*, near about the Year 666. " The Name of *Mahomet* alſo, written in *Greek* " (that Tongue in which St. *John* wrote, and to " which he had Reference) doth make up that " Number unto an Hair, as well as λατεῖνος, ſo much " inſiſted upon; thus: 40. 1. 70. 40. 5. 300. 10. 200.
M α ο μ ε τ ι ς.
" in all 666.

4. " As the Learned have made Obſervation, " the Word *Turca*, the Name of the chief Prince " of *Gog* and *Magog*, doth ſignify the ſame that " doth *Apollyon* and *Abaddon*; † which is a Name " aſcribed and faſten'd unto that *Man of Sin* in " Holy Writ.

5. " The *Turkiſh Mahometans* of theſe Days, " and ſo the *Saracens* of Old, are the grand pro- " feſs'd Enemies of *Chriſtians*, *Chriſtianity*, *Chriſt*, " *qua tales*: For that Name, that Profeſſion, that " Religion, they make War againſt; hate, deteſt, " perſecute *Chriſtians* with all Hoſtility; calling " themſelves *interim Muſulmans*, that is, the right " Believers. So that Religion is openly pretended " for their Hoſtility.

* Apoc. xiii. 18. † Rev. ix. 11.

6. " *Mahomet* perſonally, both as a private Man " and a falſe Prophet, was truly and indeed a *Man* " *of Sin*; not only for his moral Parts, in his looſe " Licentiouſneſs, leud Carriage, abominable Life, " Impiety, Improbity and Impurity, every-way " unto the higheſt; but alſo for that in his *Alcoran* " (that execrable Law of his damn'd Sect) he not " only allow'd and tolerated in; but commanded " and tender'd unto his Sectaries, all filthy and car- " nal Pleaſures and Proſtitutions: And, in Reward " of ſuch a Life, a ſemblable Recompence alſo after " Death, in a Paradiſe of that Nature, abounding " with all beaſt-like Brothelries.

7. " He directly, and ſυμπῆ τῇ κεφαλῇ, with- " out more ado, thruſted himſelf into the Room, " Place, State, and Office of *Chriſt*. He ex- " alteth himſelf above *Chriſt*, above the *Pro-* " *phets*, *Apoſtles*, all holy Men, all holy Things. And " his Succeſſors in that State arrogate and challenge " unto themſelves abſolute, ſupreme, independent " Power over the Kings and Monarchs of the " Earth; calling themſelves in their high-ſwelling " Titles, *Lord of Lords*, *God of the Earth*, *&c.* " as is to be ſeen in the Letters of *Solyman*, *Amu-* " *rath*, and others; challenging abſolute, irreſiſti- " ble, incontroulable Power to ſet up, pull down, " order, alter, and diſpoſe the world, and all things " in the World, at pleaſure. That Wretch *Ma-* " *homet*, like Antichriſt indeed, commanded his " *Alcoran*, and moſt abominable Law, to be recei- " ved of all as the *Meſſage of God*; tho' being no- " thing but a *Tyrotarichon*, and Hotch-potch of " Errors, Fables, Lies, Impieties, Impurities, Bla- " ſphemies; derived from, and made up out of " *Jewiſh*, *Paganiſh*, *Manichean*, *Arian* Hereſies, " Religion, and Superſtition. He commended it " unto his Followers, as *coming down from Heaven*, " by the Miniſtry of his familiar and old Acquain-

" tance,

" tance, the Angel *Gabriel*. He preferreth it be-
" fore the *Law*, the *Goſpel*, all, or any *Word of*
" *God*. He threatneth Torments eternal unto the
" Deſpiſers of it; and unto the Obſervers promiſeth
" his carnal Paradiſe, abounding with all ſenſual
" Delights, and carnal Pleaſures: And to conclude,
" as in effect, in deſpite of God, conculcating,
" and trampling under Foot, whatſoever is named
" *God*; * advanceth his own (blaſphemous, reprobate
" and forlorn Miſcreant as he is!) divine Power
" and Authority, forſooth, in the Devil's Name,
" above all Things whatſoever in Heaven and
" Earth. If theſe be not certain Signs and Remon-
" ſtrances of *Antichriſt*, I cannot tell what are, or
" what may be thought to be.

8. " The *Turk* is, and hath been long, poſſeſſed
" of *Jeruſalem*, and the *Land of Promiſe*; that plea-
" ſant Land, and holy City. *Homar*, the Succeſ-
" ſor of *Mahomet*, took it: And ſince it hath been
" a Neſt of unclean Birds, in the Hands of thoſe
" barbarous, blaſphemous Miſcreants, except for
" ſome few Years under the *French*. The *Jews*,
" when *Mahomet* firſt declared himſelf, came flock-
" ing unto him, as unto their Meſſias; the ſooner
" and rather, becauſe he was *circumciſed* † (as be
" all of his Sect at this Day) receiving in their
" Fleſh the Mark, Stamp, and Character of the
" *Beaſt*. ‖ They greatly advanced and propagated
" his Impiety: They paid him Tribute, to the In-
" tent to incite him againſt *Chriſt* and *Chriſtians*;
" and having prevailed and inſtigated him thereun-
" to, aſſiſted him readily in that Enterpriſe.

9. " The *Turk* ſitteth εἰς τὸν ναὸν τοῦ Θεοῦ: ‡ And
" it is verified in him, take the Meaning for,
" either *in* the Church, or *againſt* the Church; (in
" both which Senſes it is expounded:) Take

* 2 Theſ. ii. 4. † John v. 43. ‖ Rev. xiii. 16. ‡ 2 Theſ. ii. 4.

" *Templum*

" *Templum* materially, or formally, or figuratively,
" any way, that Note will alſo fit him. At
" *Mecha* was he buried in the Church there. *Ho-*
" *mar*, his Succeſſor, enſhrin'd him there; ap-
" pointed an *Obit* and Anniverſary for him there;
" made it meritorious to viſit his Sepulcher; to un-
" dertake Pilgrimages unto his Reliques: Which
" Religion and Cuſtom continueth yet unto this
" Day. And yet more; The ſame *Homar*, ha-
" ving after two Years Siege taken *Jeruſalem*, ----
" *Templum exquiſivit* (as writeth *Theophanes*, cited
" by *Baronius*) *quod Solomon extruxerat, ad blaſphemiæ*
" *ſuæ oratorium conſtituendum.* Which being done,
" and his Oratory erected in the Place of the *Jew-*
" *iſh* Temple, *Sophronius*, the then Patriarch of *Je-*
" *ruſalem*, took up this Saying, as having a Refe-
" rence unto *Antichriſt*, ----*In veritate iſta eſt abomi-*
" *natio deſolationis, quæ dicta eſt a Daniele propheta,*
" *ſtans in loco ſancto.* And yet farther: *Mahomet*
" *the Great*, having taken *Conſtantinople*, and ruin-
" ed the Empire of the *Greeks*, ſat him down and
" made his Palace in the Cathedral Church of *San-*
" *Sophia*, and in the Cloſe and Cloyſters (the Bi-
" ſhops and Prieſts Lodgings thereabout) where is
" his *Seraglia* unto this Day. And Part of that
" large and admirable Piece of Work, one of the
" Wonders of the World, the Church of *San-*
" *Sophia*, namely, the Chancel of that Church,
" where ſtood the High-Altar or Communion Ta-
" ble, and Patriarchal Throne, is now made, and
" ſo uſed as, a *Turkiſh Moſchie*; whither the *Grand*
" *Seignior* alſo himſelf goeth often in Proceſſion unto
" their Service, or blaſphemous Rites and Ceremo-
" nies of their Religion. Again, ſpiritually and
" figuratively he ſitteth εἰς τὸν ναὸν τοῦ Θεοῦ, againſt,
" or upon, the living Temples of God, the Church
" of the Redeemed by the Blood of Jeſus, becauſe
" he hath demoliſhed, ruined, and brought unto
" Confuſion,

" Confuſion, very many famous and renowned " Chriſtian Churches in *Syria*, *Paleſtina*, *Egypt*, " *Perſia*, *Armenia*, *Arabia*, *Africa*, and *Aſia the* " *Leſs*, and the *Morea*, *Græcia*, *Thracia*, and ma- " ny other Countries: Thoſe Churches, all but " one, to which St. *Paul* wrote; thoſe in the *Re-* " *velation*, he hath removed, put out, caſt off " their Candle, and Candleſtick; bereft them of " their ſpiritual Life in Chriſt, of the Power of his " Kingdom in preaching the Goſpel; hath ſet the " Marks of the Beaſt upon them, circumciſed " them in their Fleſh, taught them to blaſpheme, " and to open their Mouths againſt the God of " Heaven. * *He maketh*, and ever hath made " *War againſt the Saints*; that is, againſt the " *Chriſtians*, called according to the Calling of " Grace, unto a Profeſſion holy and ſanctified, *eo* " *nomine* alone, becauſe they profeſs the Name and " Faith of Chriſt, becauſe they acknowledge the only " true God, and him whom God hath ſent, Chriſt " Jeſus, the Saviour and Redeemer of all Man- " kind; and becauſe they deteſt thoſe execrable " Blaſphemies of that *falſe Prophet* and *Man of* " *Sin*, againſt God, againſt Chriſt, and true Reli- " gion; ſeeking by all Means to make them, as " they ſpeak, *Muſulmans*; that is, to deny Chriſt " Jeſus, and to go to Hell. And for this Cauſe, " he extremely tyrannizeth upon their Bodies and " temporal Eſtates: But in a more cruel and " wretched Sort upon their Souls; eſpecially in " that his barbarous and unheard-of Tribute of " Chriſtians Children every third Year, or as Oc- " caſion ſerveth, oftener or ſeldomer, to be vio- " lently reft away from their Parents, from their " God, Redeemer, Religion, Hope of Salvation, " and everlaſting Life, to become the Eunuchs in

* Apoc. xiii. 7.

" his

" his *Seraglia*, worſe than thoſe in the Court of " the King of *Babylon*; his *Janiſaries*, *Spahies*, *Beg-* " *lerbegs*, and *Baſhaes*, and the publick Means " and Inſtruments of his Tyranny and Inſolencies " againſt God and his Church.

10. " He is ſeated in *Conſtantinople*; that is, al- " ſo in *Rome*. For *Conſtantinople* is known to " have been called *New Rome*; was ſo named by " *Conſtantine* himſelf the Founder; had, in Church " and Commonwealth, in both States, τὰ ἴσα πρεσ- " βεῖα, every way equalled Privileges with the " elder *Rome*; Senators, and one of the yearly " Conſuls. The adjacent Country was then called " *Romania*; and is ſo corruptly termed by the " *Turks* at this Day, *Ramilio*, or *Rumili*, that is, " the *Roman* Country. It was the Imperial City " then, when *Mahomet*, that *falſe Prophet* and *An-* " *tichriſt*, aroſe, as well as *Rome*, indeed rather " than *Rome*, ſince the time that *Conſtantine*, to the " great Advantage of barbarous Nations, Enemies " unto the *Roman* State, tranſlated the Seat of the " Empire thither. And *laſtly*, This great and " imperial City, bearing Rule over the Kings of " the Earth, is likewiſe as well as *Rome*, * ſeated " upon ſeven Hills, at or near unto the Sea: In- " deed a Foreland, or Land-ſtreight where two " Seas meet; the only Seat in the World for an Im- " perial See. For which Cauſe it is called πόλις " ἑπταύλοφος by *Nicetas*; the City with ſeven Tops; " *Urbs ſepticollis*, by *Paulus Diaconus*: ſo acknow- " ledged by *Janus Douza*, a Gentleman of the " *Netherlands*, in his *Journal*; and by Mr. *Richard* " *Knolls* in his *Turkiſh Hiſtory*, with others.

* Apoc. xvii. 18, 19.

31 JA 50

F I N I S.